Vol. XCIX, No. 2 August, 1938

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE PRIEST AND THE TEACHING OF RELIGION 97
The Reverend WILLIAM H. RUSSELL, Ph.D., The Catholic University of America.
THE MASS AS SUBJECT OF THE RETREAT. II. 116
The Reverend ALOYSIUS BISKUPEK, S.V.D., Techny, Illinois.
SAINT AUGUSTINE AND THE VISION OF GOD IN HEAVEN 128
The Reverend D. J. LEAHY, Ph.D., S.T.L., Citta del Vaticano.
A KEY TO SOCIAL JUSTICE? 143
The Reverend J. ELLIOTT ROSS, Charlottesville, Virginia.
INSTRUCTION ON THE CAREFUL CUSTODY OF THE MOST HOLY EUCHARIST 158
THE SACRED CONGREGATION OF THE SACRAMENTS.
THE "TREASURE HUNT" CONTINUES 170
I. The Right Rev. Monsignor H. T. HENRY, Litt.D., Washington, D. C.
II. The Reverend JOSEPH M. STEMMLER, S.J., Montreal, Canada.
III. The Reverend JAMES S. McGIVERN, S.J., Valkenburg, Holland.
DISPENSATION FROM MATRIMONIAL IMPEDIMENT IN "CASU PERPLEXO" 174
STIPEND FOR HIGH MASS SUNG BY ASSISTANT 177
RECENT THEOLOGY 179
The Reverend FRANCIS J. CONNELL, C.SS.R., S.T.D., Esopus, N. Y.

CONTENTS CONTINUED INSIDE

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

1722 Arch Street
PHILADELPHIA

Copyright 1938. American Ecclesiastical Review

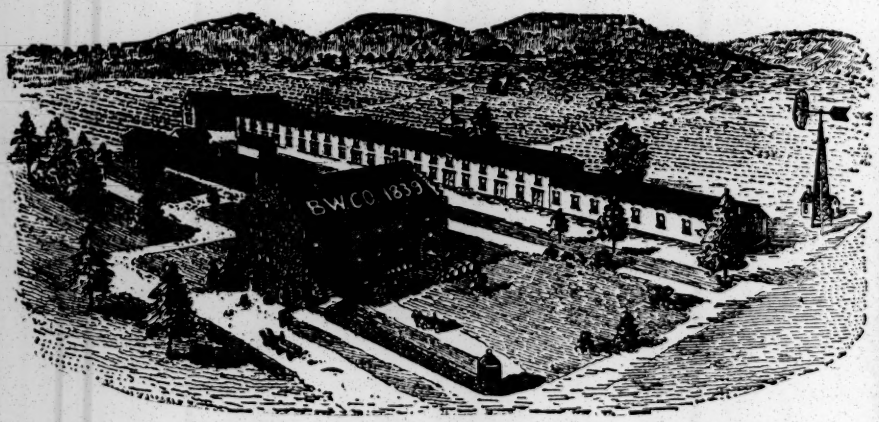
Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
5 March, 1930, under Act of 28 February, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.

The Brotherhood Corporation

L. L. FARRELL, *President*

Vineyards and Cellars Established 1839, Washingtonville, N. Y.

***Cellars:* Kingsburg, California**



Producers of the

FINEST ALTAR WINES IN AMERICA

- We are pleased to state that we have the approbation of the Archdiocese of New York and many Dioceses throughout the United States.
- Mr. L. L. Farrell, President, has given the past 35 years to this corporation and is known personally to many of the Clergy.
- A cordial invitation is extended to the Reverend Clergy to visit our Vineyards and Cellars.
- Price lists will be promptly mailed on request, and the highest of credentials if desired.

Address all communications to our New York Office

The Brotherhood Corporation

69-71 Barclay Street • • New York City

January issue of 1937 is exhausted. Any subscriber who has an extra copy to spare would confer a favor by sending it to us.

Contents Continued

ANALECTA:

THE SACRED CONGREGATION OF THE SACRAMENTS:

Instruction on the Careful Custody of the Most Holy Eucharist 158

STUDIES AND CONFERENCES:

The "Treasure Hunt" Continues 170

I. The Right Rev. Monsignor H. T. Henry, Litt.D., Washington, D. C.

II. The Reverend Joseph M. Stemmler, S.J., Montreal, Canada.

III. The Reverend James S. McGivern, S.J., Valkenburg, Holland.

Dispensation from Matrimonial Impediment in "Casu Perplexo" 174

Stipend for High Mass sung by Assistant 177

Should Women Cover Head when Communion is brought to the Sick? .. 178

ECCLESIASTICAL LIBRARY TABLE:

Recent Theology 179

The Reverend Francis J. Connell, C.SS.R., S.T.D., Esopus, New York.

BOOK REVIEWS:

Gilson: The Philosophy of Saint Bonaventure 194

Deploig-Miltner: The Conflict between Ethics and Sociology 197

Nielen: Gebet und Gottesdienst im Neuen Testament 198

Pfeiffer-Herbst: The Life of Father Francis Jordan 199

Hanly: Blessed Joseph Pignatelli 199

Pazzini: I Santi nella Storia della Medicina 200

Romeyer: La Philosophie Chrétienne Jusqu'à Descartes. III. 201

Calcagno: Philosophia Scholastica 202

Laros-Sayer: Confirmation in the Modern World 202

BOOK NOTES 204

BOOKS RECEIVED 206

FROM time to time the administrator of a priest's estate offers us a complete or substantially complete set of back volumes of the *Ecclesiastical Review*. At this writing there are available three such sets. Prospective purchasers of these back volumes are invited to write to the office of the *Review* concerning them.

* * *

● **Of recent months there has been an unusual flow of orders for back copies of the *Review* and we take this occasion to say that, besides the sets of volumes just referred to, we have a fairly complete supply of back copies of the ninty-eight volumes of the *Review*. Back numbers on hand may be had for fifty cents a copy as long as the supply holds. Of some issues we have only one or two copies in stock.**

The Catholic University *of* America

is composed of the following schools:

I. **School of Social Science.** For clergy and laymen interested in graduate work in Economics, Sociology, and Politics.

II. **School of Nursing.** For duly registered nurses interested in advanced study for undergraduate and graduate degrees.

III. **School of Social Work.** For clergy and laymen who wish professional training under Catholic auspices in the technical aspects of social service.

IV. **School of Engineering and Architecture.** For clergy and laymen who wish undergraduate or graduate training in these professions.

V. **Catholic Sisters College.** Primarily for members of religious communities of women who desire professional training in education.

VI. **Summer Session.** For clergy and laymen who can not take work at the University during the regular academic year.

VII. **College of Arts and Sciences.** An undergraduate school of limited enrollment mainly for men who are preparing to go on with advanced studies after graduation.

VIII. **School of Law.** For clergy and laymen possessing the bachelor's degree or its equivalent who wish to take up the study of undergraduate or graduate law.

IX. **School of Philosophy.** For clergy and laymen who wish to place major emphasis on undergraduate studies in philosophy, or wish to work for graduate degrees in philosophy.

X. **School of Canon Law.** For members of the clergy who desire special training in canon law.

XI. **School of Sacred Theology.** Undergraduate and graduate work in sacred theology.

The Catholic University of America is a Charter Member of the Association of American Universities

For announcements and general information address
The Registrar, The Catholic University of America, Washington, D. C.

THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. IX.—(XCIX).—AUGUST, 1938.—No. 2.

THE PRIEST AND THE TEACHING OF RELIGION.

AN EXEGETE who is an expert linguist might, perhaps, give us some interesting interpretations of the difference between the two words *preaching* and *teaching* as they are employed in the Gospels in reference to our Lord. Both terms stand out prominently as descriptive of His work. Frequently they appear to be used interchangeably. At least, as much emphasis is placed on the idea of teaching as on the notion of preaching. The widely known phrase, " Sermon on the Mount," might impart the impression that Jesus towered as a preacher. At the end of that discourse, however, Matthew adds that, " He was *teaching* them as one having power " (7:29). The element of instruction or enlightenment was present in all the actions and words of Jesus. He says of Himself, " I sat daily with you, *teaching* in the temple " (Mt. 26:55). If, in Mark, we are struck by that direct command: " Preach the Gospel " (16:15), there is the more majestic mandate in Matthew: " Going therefore, teach " (28:19).

Whether or not the Apostles intended to distinguish between the two words we may leave to exegetes or philologists to settle. What is evident is that the factors of instruction and constant repetition run like golden cords through the apostolic preaching. For instance, John is the great teacher of dogma. He is more given to exposition than to exhortation. The dogmatic element is the basis of his Gospel. That which was uppermost in his mind fell first from his lips or flowed from his pen in the famous prologue. It would repay us to ponder over this theologian's method of exposition. During the sixty years between his first

hearing of the glad tidings and his recording of them in writing he had become an expert expounder of the Person of Christ and of truth. In his epistles we learn that he used the teacher-technique of repetition. Continuously his thought circled round the Divine Teacher and the truth and grace He had brought to earth. The Holy Ghost found in John a tempered son of thunder who would roll across the centuries his majestic reverberations of awesome revelations.

While soaring like the eagle, John is no less effective in making his message concrete. His geographic, climatic and time details mark him out as a reliable eye-witness. He shows Nicodemus, the intellectual, regarding Christ as a " teacher from God " (3:2); he also depicts Jesus bringing divine truth down to the level of the peasant woman of Samaria. John supplies the sublime thought of the Word made flesh; he likewise pictures that Word washing the feet of the apostles and calling them friends. In all the Gospels we see reflected not only Christ, the Man of power, the Teacher, but there has been preserved for us the manner in which the Apostles brought Christ into their instructions and succeeded in teaching truth around a Person instead of abstractly.

The evangelists do, indeed, give a variety of designations to Christ, and none more frequent than that which our Lord attached to Himself: " Son of Man ". The Catholic conscience, however, has selected neither Teacher nor Son of Man as the preferred titles. Lovingly we speak of Redeemer, Saviour, Judge, Lord, King, Messiah, and Son of God. These names appear to have thrust into the background the tribute of teacher. It will be protested that in formal discourses priests refer to Christ as teacher, but any test applied to the average Catholic group will reveal that the people do not readily recall Christ as a teacher. It is far more common to say that the " Church teaches," or, to refer to the " teachings of the Church ". People reflect what they hear.

Indirect evidence of the failure of priests to give prominence to the concept of Christ the Teacher is found when one notes how infrequently the priest regards himself as a teacher. (The term as here employed is limited to the teaching of religion.) The most natural title for a priest in this country is " Father ". Likewise the priest will refer to himself as pastor, preacher,

talker, confessor, director, curate or assistant. But clerical gossip has yet to comment on the phenomenon that a certain individual secretly cherishes the ambition to be known as a "good teacher of religion". The exceptions, and there are some, would of course test the rule. Finally, in these days of administrative burdens, many of us have almost forgotten that the bishop should be thought of as the official teacher of the diocese.

Our inclination to omit the teaching or instructive factor in preaching and our failure to maintain a strong impression of Christ the Teacher or the priest as teacher are part and parcel of a larger loss, namely, the weakness of our affection for the teaching of religion. Such prestige should be attached to the office of teacher of religion that numberless neophytes would be striving by might and main to reach that stage. We priests do, indeed, consider ourselves as proponents of religion in education. We have a rather long school tradition in this country. Has any body of Catholics in the world been so generous as the American Catholics in sacrificing its means that religion might be taught to its children? And yet, anyone who wishes to avoid inane generalities would hesitate to affirm that the classroom teaching of religion is the fine flower of our educational system. The rostrum has been dignified by earnest and eminent men and women. Students have paid tribute to the unselfishness of their instructors. There confronts us, however, the lament that something is wrong with the teaching of religion, that it is generally regarded as a "weak" course.

On the elementary level we hear complaints that the Sisters do not know how to teach religion. But are the nuns to blame? Many a careful observer has remarked that in regard to entrance into the child mind the nun is often more effective than the priest. Be that as it may, we should in honesty admit that seldom have careful thought and preparation been given to the man sent to be the chaplain at the novitiate for Sisters. Frequently he did no teaching at all. It is not quite reasonable to expect fruit where there was no planting.

Furthermore, a curious item confronts us in the case of the parish school. The pastor often labored diligently to build a school, and then he tried to secure competent Sisters. When he had done this he usually sat back and considered his job done.

It seldom occurred to him to give the Sisters any advanced training in religion. He presumed that they had had it. He was the builder and provider. He might at intervals go into the class room and hear the Catechism, but he did not regard himself as a teacher. He might boast about " my school," but never about " my teaching ". The fact, for instance, that a diocese has a rule obligating the priests to teach religion in the school is an indictment of our spontaneous desire to teach. We like to be " doing things " and the teacher is not always regarded as one who " does things ". Here again, of course, there are notable exceptions. By and large, however, priest and home have placed the burden of teaching religion on the overburdened Sisters.

In the high school the teaching Brothers have generally laid emphasis on religion and given it tone. In general, however, it may be said that the high school and the college have had the same history in regard to their attitude toward religion. When the device of departmentalization came into the school system, the religion courses, strange to say, often went begging for teachers. Those in authority searched for capable men and women to whom they might assign what they considered to be the important courses. Few were the moments spent on the problem of who should teach religion. Religion itself was important, but students were supposed to acquire it by a sort of osmosis from the school atmosphere. The conduct of students was watched, but not the instruction given to them. There was an old assumption that any priest could teach religion. If he were a failure in other lines he could be given the religion classes. Or, the dean of studies looked about for some kind-hearted man who would be willing to have two extra hours of religion tacked onto his regular schedule of secular subjects.

The religion course itself was often placed at the most disadvantageous hour in the curriculum. The students soon realized that either the teacher of religion had no very high faculty rating or that their instructor was neglecting the preparation of his religion classes in favor of his secular subjects. Gradually it became a settled conviction that the school as an institution was more concerned about the teaching of secular subjects than with the teaching of religion. Religion came to be regarded as a " snap " course, one in which " no one ever cracked a book," as

a period for writing letters home or for reading the newspaper. There is often keen logic in the student mind. Why should he regard with awe and reverence a course which caused no apparent concern to the school? The students adopted the attitude which the faculty unconsciously advertised.

Even among those who teach effectively in the secular subjects there is often a restlessness and a desire to drop teaching for what they term " priestly work ". Some have remarked that they would remain in teaching until a good parish showed up on the horizon; others felt that no recognition was given for good teaching. Now, all teaching might be elevated to the plane of " priestly work ". There is no reason to suspect that the correction of English themes corrodes the supernatural motive any quicker than does the financing of a parish. What is remarkable is that those who express the desire for priestly work do not ask to be placed in the teaching of religion. Again, it sometimes happens that those actually teaching religion manifest a desire to go into the pulpit rather than to remain in the class room. Perhaps the thrill from attentive adult faces is more attractive than the picture of classroom youths shuffling in their seats or asking their neighbor the time of day. Is it that one shies from the work because it is difficult? The Master was not interested in success or favorable publicity; His joy consisted in fidelity to His Father's will.

The views permeating the general Catholic atmosphere pass into the seminary. The average seminarian pictures himself in the pulpit, the confessional or the sick-room. He seldom yearns to be a teacher of religion. There are incentives to good preaching. There is no end of sermon books on the market, but few which treat of the priest as teacher. Popular acclaim awaits him who earns the title of a Bossuet, a Bourdaloue, a Burke, but the skilled catechist is left to his unheralded task. No attractive prestige, no enhancing dignity, no venerable tradition compels him to ponder the Christlike phase of teaching as teaching. The writer of books may gain renown, but the honest corrector of examination papers earns only a frown. Unimaginative and lazy adults regard teaching as drudgery and do not hesitate to tell the ancient story about the absent-minded professor, thus blighting, perhaps, many a young Albertus or Alcuin or Aquinas.

Since we find ourselves in the unenviable position of priests shunning the teaching of religion and of our educational front being weak at the point where it should be strongest, we wonder if there are valid excuses. A condition must be judged in the light of the difficulties to be confronted. There was usually a dearth of teachers and a lack of money to train them. Pressure from accrediting agencies led to the practice of preparing teachers first for the secular branches. The agencies made no investigation in the subject of religion. Hence religion was neglected. The first aim was to secure teachers with degrees in the secular subjects. The most capable were ordinarily selected. The majority of Catholic colleges and some of the universities did require four years of religion before the students might be graduated. But credit for these religion courses was credit over and above the normal courses necessary for graduation. We should have put up a stronger fight for recognition of religion courses by the accrediting agencies. Then the students might have found better prepared teachers. As it was, the students saw that their religion teacher possessed no degree, though he did have Theology, and that the course they were taking would not rank as credit in other schools. The subject of religion was thus placed in an unfavorable light before the eyes of the students.

Despite the obstacles, the last decade has witnessed a renewed interest and a vast improvement in the teaching of religion. A number of Catholic universities have opened departments of religion for the preparation of teachers. Eight years ago the *Journal of Religious Instruction* was founded. So loud had the complaints become that it was worded about that one religious order was shifting some of its best men to the field of religion. Text books have increased in number and quality. Gradually it is being realized that, although the departmental system has inherent weaknesses, religion deserves to be represented by full-time instructors who have had specialized training. The recent impetus given to the Confraternity of Christian Doctrine is not only a sign of the times but it is indirectly a commentary on our preaching, namely, that sermons have not been effective from the point of view of instruction. Some bishops have demanded that dogmatic sermons be preached.

And the so-frequently expressed desire for better sermons may affect favorably the teaching of religion.

In some respects the advance serves to bring into clearer light our deficiencies, especially from the angle of the quality of the teaching. Tales still trickle in about students who " never open a book," or, as one student remarked: " Father just lectures to us on whatever comes into his head." There is the reported instance of a teacher who considers that Church History should constitute the four years of high-school religion. As in other subjects, some teachers are perfectly satisfied with themselves; a few are afflicted with the disease of publicizing the marvelous course they impart. Now and then students complain when the religion course is on a par with other courses where real work is demanded. These latter criticisms, however, are superficial as compared to the sober judgment of adults who look back and feel that their religion classes resembled a pleasant little tea party. The indifferent high school or college is sooner or later punished by the views of its own graduates.

It is the aim of this article to examine some of the views entertained in regard to the teaching of religion and to suggest a few broad lines of approach to the problem. In all humanity we should realize that there is a problem. Particularly should we be apprehensive of the assumption that anyone who has had a course in Theology can teach religion. As a matter of fact it is precisely more theology that is needed in our religion courses, especially Theology after the manner of John the Apostle. There is Theology and Theology. In theory a priest with a college education and four years of Theology added to his equipment should outrank the average teacher in either public or parish school, high school and college. The priest teachers of religion have had such equipment, yet the complaints have been nigh universal that religion is the worst taught course. Evidently the theory has not worked out. One may know Theology and not know students or their needs.

It may be that the manner in which Theology is taught has ill-prepared the seminarian to teach or else has failed to inspire him with the possibilities inherent in the subject. A recent article in THE ECCLESIASTICAL REVIEW [1] contains a criticism of

[1] " The Priest and Moral Theology ", by J. W. O'Brien, ECCLESIASTICAL REVIEW, Jan., 1938.

the practice of regarding Moral Theology as being concerned only with the evil that men do, instead of treating also the good as a positive thing. Dogmatic Theology is often set forth as a purely speculative science and the seminarian never senses the rich possibility of doctrine as an incentive to action. Granting that the priest needs accurate information and background, the time spent on theological controversies does not always prove beneficial for the teaching of religion. No one has decided how much of Molinism or of the Thomistic doctrine of grace, how much of the theories of sacrifice, how much of probabilism will best prepare the priest to teach religion. It is all in striking contrast to the technique by which St. John wove the teaching of dogma around the Person of the great Teacher. The discussion of the heresies connected with the hypostatic union do not stir the seminarian to a desire of union with the living Lord.

The young priest tends to perpetuate the method under which he has been trained. It is trite to say that that method is abstract and speculative. We are examining the method here solely from the point of view of the common assumption that any priest can teach religion. The seminary practice of concentrating on the *conclusio* makes him proficient in speaking of generalities. And abstract generalities are seldom effective in the religion class room. True, a priest may make adjustments, but he generally gives the impression of being a theorist. It may be the penalty attached to his youth. More than one older priest, however, treats of a theory of sacrifice of the Mass without adverting to the fact that the only association aroused in the student mind by the word sacrifice is the making of a sacrifice bunt in baseball or the giving up of movies or cigarettes during Lent. The priest may know something about the Johannine problem in Scripture, but it seldom occurs to him to explain just why the people genuflect at the Last Gospel of the Mass. Not more than ten or fifteen per cent of the students are abstract-minded. The system under which the priest has been trained seems directed only to that small percentage. Students coming out of a religion course usually think of religion as a " study " or as a " belief ". Such a view suggests that the intellectual side alone of religion has been stressed. Naturally the priest spoke of practice as well as belief. What he failed to realize was that treating a doctrine in the abstract

form prevented students from grasping the incentive to action inherent but hidden in the dogma.

From another angle it may be said that the *disputatio* instead of *expositio* or *narratio* has been the dominant factor in the intellectual formation of the young priest. No one can deny that there is value in such a training. Cogency of argument has brought some people into the Church. Moreover, much of the *disputatio* has been concerned with the refutation of heresy and error. Is such a formation the best for teaching religion to those reared in the truth? Should there not have been more of the *expositio* or *narratio?* Appreciation is the first need of the Catholic students. Moreover, there have been by-products of the system in vogue which have had none too happy effects. The thought of demolishing error has pushed out of the mind of the teacher the need for appreciation on the part of the students. The system often produces an argumentative person who gives the impression of suspecting the good faith of an opponent. When we are told constantly to defend the Faith we appear to have a chip on our shoulders. Our intellectual development has made us more like disputants than teachers. Though arguments addressed to the intellect we may lose sight of the emotional factors in the students or in the opponents. We may win arguments; but do we win souls? An instance is recorded of a priest who recently was anxious to attempt street preaching. His first talk consisted in showing what a monster Luther was. He felt that he succeeded in so doing, but was chagrined that he won no one over to his side.

Likewise it has often been remarked that the young priest leaves the seminary without a love for the Bible. His time has been taken up with exegesis.[2] For the first thousand years or more of Christianity the teaching of religion was largely a matter of teaching Scripture. Under the influence of Augustine the narrative method ruled supreme. After the separation of Theology from Scripture the abstract or speculative phase came more and more to dominate the field of religion. The living picture of Christ receded gradually into the background until, by the seventeenth century, which experienced a plethora of catechisms, the controversial and cold intellectual content

[2] Cf. "The Teaching of the Bible for the Ministry", by H. Pope, ECCLESIASTICAL REVIEW, Jan., 1933.

crowded out the affective side of instruction. Scriptural texts were used as arguments but aroused no picture as they do in the Gospels. Bible study was such that few priests left the seminary with an Overbergian desire to make Scripture the life-giving factor in instruction. The replacement of the Gospel and Augustinian narrative technique by a closely defined and abstract technique has perhaps given us isolated concepts or texts which have lost their scriptural fire and color. Stress was laid on believing rather than on the object of belief. Is it not odd that a student can pass through high school, college and seminary without having had a course in the life of Christ? The young priest can quote some texts but he has never been initiated into the ability of St. Bernard to elucidate a text so as to enlighten and at the same time move the hearer.

Attention might also be directed to another aspect of our system. I refer to the use of authority. The Church teaches with authority; she is the voice of God. Instructed Catholics know the reason for that authority. And anyone acquainted with the babel of confusion among those who reject divine authority and who substitute their own intellects as the final court of appeal will understand what an advantage it is to have an institution which teaches with the authority that was divinely given. The young Catholic teacher feels that he speaks with the voice of authority. It is doubtful whether he is always aware of the pitfalls surrounding those placed in authority. Without intending to do so he may adopt a domineering tone in his teaching; in other words, he commands obedience more than he teaches. He thinks that a question or a challenge is an attack on him personally or on his authority. Having never grasped the patient methods of Christ or the technique of St. Francis de Sales he curbs inquiry. He fails to reckon with the antipathies or the prejudices that may have been implanted in some of his students. His prestige rather than their welfare is his main concern. He forgets that centuries of propaganda against God, against the Church and religion have brought in a miasmatic atmosphere in which many of the young are reared. Instead of first kindly establishing the authority of the Church by positive teaching he tries to impose authority and thus he antagonizes. If he would first win the confidence of his students by tactful interest in their welfare he would not need

to worry about his authority. Our Lord, although He demanded complete faith in His word, first began to *do* before He taught. Time after time He explained things to the apostles and never crushed their wills. Great teachers do not impose their authority. When students observe that a certain individual is " touchy " in regard to his prestige they are sure to seek playfully to upset the teacher.

In the light of the situation as it is it appears that we should be wary of that assumption that any priest can teach religion. Granting that the teacher of religion should have a course in Theology, those in positions of authority in the educational field should recognize that at the bottom of the problem of teaching religion is the need for a new attitude toward the question. We religion teachers have ourselves been at fault in failing to determine upon our specific objectives. Had we sifted the various and confusing definitions of religion and arrived at a working agreement as to how religion differs from Theology we might have made educational executives more conscious of the necessity of correcting mistaken views.

Enemies of the Church have accused us of rearing a speculative system which is far removed from the actual needs of a student. It must be confessed that the religion books in so far as they were translated theologies were not planned from the point of view to the needs of the students. Theology primarily considers God and only secondarily touches upon creatures. Religion primarily concerns creatures. Theology is a science, a coherent systematization of knowledge about God. It can happen that the theologian may go off into a series of speculations which has little value in a religion book. Religion teaching is practical and concrete in its aims. Theology comes to grips with a problem; religion concentrates on an individual. Theology is universal; religion is particular in that it is concerned with local needs. Religion teaching, therefore, verges more toward the conception of an art. Theology might be likened to pure science; religion to applied science.

The difference between Theology and religion becomes clear if we regard the latter subjectively, that is, as a quality to be developed in the students. From this angle religion is a virtue, a *habitus*. Taking our cue from Christ, religion is love of God and neighbor. Theology is knowledge; it remains in the realm

of the intellect. As it is taught it touches the individual at one level—the intellect. Religion must touch the individual at three levels—intellect, feelings and conduct. To be religious we must *know, love* and *serve* God and man. Religion does indeed depend on Theology. The teacher of religion takes his basic content from the theologian and strives to have that content mold the student. The theologian is like the architect who draws the plans for a building; the teacher of religion is the contractor who actually constructs the building. The theologian should be expert at clarifying a problem; the teacher of religion should be apt at inducing a student to follow God's will.

It is evident that the teacher of religion should, according to his ability, strive to have a clear vision of just what teaching is. Especially must he be conscious of the degree to which religion teaching differs from the teaching of secular subjects, in that religion aims to strike the student at the three levels of intellect, feelings and conduct. Religion teaching is a stimulation to self-activity; that is, to an acquisition of love of God and of neighbor. Not the imparting of information alone, nor the commanding of students to love, nor the hearing of their lessons, nor lecturing them is teaching. Teaching is ability so to unravel a dogma that not only will the mind of the person see its value, but his will will wrap itself around the dogma to the extent that the emotions are aroused and action will follow. Teaching is a revealing of the attractiveness of God: it is positive portrayal of the inner beauty of revelation. It is the inducing of an individual to correspond with grace; it is exposition with a view to resolution; it is enlightenment that moves the will at the same time that it informs the mind. As one teacher put it, "Teaching is developing the life of God in a person." Teaching is constant repetition of a leading thought under varying analogies. It is the implanting of a truth, not after the manner of giving information, but like the sowing of a seed that will germinate if the student nourish it the least bit. The art of teaching consists of arousing in a person the desire to "put on Christ". It is the making of a truth or, rather the Person, Christ, dynamically active in the student. As in the case of John the apostle, teaching involves long years of turning over in one's mind the hidden implications of the words *truth* and

grace as they are seen in the great Teacher, and then the expounding of them in such a manner that they grip the hearer because they are viewed, not abstractly, but as concretely exemplified in Jesus Christ.

If this conception of teaching be true we shall have to reïnterpret that common saying that students should " know " their religion. " Know " usually means memorization or else a knowledge of the theory. The purpose of a religion course, however, is to aid students to *live* their religion. And since Christ made it clear that we are not to separate doctrine from His Person, we must move away from the current practice of imparting to the students doctrines about Christ without letting them see Christ Himself. Logically the teacher of religion should master the Bible, not only exegetically but after the manner of St. Bernard, except in some of his mystical interpretations. If we realized all that St. Cyril of Jerusalem meant when he wrote in his *Catecheses* that " not even the least point of the mysteries of faith should be taught apart from Holy Scripture," [3] we would cease asking whether students knew their religion; we would say: " Do they know Christ? " The young and, as a matter of fact, people in general are more interested in persons than in abstract knowledge. Hence religion should be taught mainly around Christ. To perform this latter function the teacher must needs be a master of the Gospels. Theologies give us the truth: the Gospels inspire us to live the truth.

In selecting content from theology for the religion course priests often forget that theological controversies might draw them away from important truths which Christ stressed. In the early centuries the *Our Father* was given major consideration and treated as a unit. Even as far down as the Catechism of the Council of Trent we find a fourfold division of matter—Creed, Commandments, Sacraments and Our Father. The latter has now disappeared from most religion books. It is cut up and dissected. The majesty, the might of the Creator is taught, but not the picture of the loving Father. In the Catechism the child studies His attributes or perfections and learns that God made him. But it is hard to love an abstract perfection. Now, Christ made the Fatherhood of God in rela-

[3] *Catech.* IV, *ad* XVII, Migne, *P. G.* 33, col. 475.

tion to us one of His main themes. The average Catholic will say that God made him, but he does not know just in what sense God is his Father. Religion books have drifted away from this main theme.[4] What young priest is prepared to release all the power hidden in the Our Father? Has he ever studied Augustine's treatment of this prayer? Moreover, the thought of God as a Father is the one truth needed for our day when men have lost their feeling of a relationship to God. They deny Him because they do not know Him.

The field of literature often offers us examples of how theological theories and speculations prevent one from seeing the problem in teaching religion. *Luke Delmege* by Canon Sheehan is a study of a young priest who never quite adjusts his theories, his systems to the realities in front of him. There is much sly humor in *Brother Petroc's Return.* The Benedictine monk, spiritually reared on the simple religious truth of centuries ago, is aghast at modern spiritual systems when he comes back to life. The schemes of meditation, the abstract theories are as so many impedimenta in his path to God. It was along the same lines that a seminarian once wrote: "I am tired of logic, syllogisms, theses, proofs from Scripture, tradition and reason. I want, and I know every human being wants, an embodiment of abstractions into concrete forms we want something full of life and love. I can say to myself all day: 'Love my neighbor; that's a commandment!' But if I had more means of realizing that there was a Person, Christ, who loved His neighbor perfectly, I would be drawn more to admire and to follow Him."

Of course neither spiritual life nor the teaching of religion may be permitted to run riot or be left to the whims of the individual. Experience shows us, however, that an unbalanced or too idealistic individual, having little of the humility of the saints, can take hold of a theory or of a movement good in itself, like the liturgical movement, and attempt to impose it willy nilly on everyone. Likewise, individuals of deep learning who may be scrupulously exact about points in the meditation become so absorbed in their own thoughts that they forget the human individuals in front of them. Frequently such priests

[4] *A Comparative Study of the Dominant Aim and Content of the Gospels and of Some College Religion Texts,* by P. Doherty, C.S.C. M. A. Dissertation, Catholic University, 1936.

are placed at teaching. They have never realized that in teaching, as in parish life, certain souls go direct to God and that they have a fine sense of God's closeness to them. In the classroom these individuals are apt to be misunderstood. They do not follow the finely spun theories of the teacher and are consequently given a low mental rating. The teacher who is in the main an intellectualist may not always sense the presence of a student who is primarily spiritually-minded. All the definitions and the divisions get in the way of the student's sight of God. The student may be closer to God than is the teacher. Hence the teacher of religion must be prepared to recognize that God's grace may act outside of or despite our methods. The Little Flower once wrote: "Sometimes, when I read books in which perfection is put before us with the goal obstructed by a thousand obstacles, my poor little head is quickly fatigued. I close the learned treatise, which tires my brain and dries up my heart, and I turn to the Sacred Scriptures. Then all becomes clear and lightsome—a single word opens out infinite vistas, perfection appears easy, and I see that it is enough to acknowledge our nothingness, and like children surrender ourselves into the arms of God." [5]

We see therefore that any revision of our attitude toward teaching would include not only a rejection of the assumption that any one who has had Theology can teach, but it must also include definite ideas on what and how to teach. In other words, the choice and preparation of teachers continues to be our weakness and our most pressing problem. There is much talk about courses, programs, outlines and text books. In a few years we may be deluged with diocesan courses, committee programs and spiritual leadership formulae. Economic considerations and friendships will dictate the choices. Perhaps they all could be weathered if we were assured of an ever-sufficient supply of trained teachers. Legislation concerning the number of hours that religion should be taught does not solve the problem. Better far to develop a teacher. A capable teacher can survive a bad text book; a teacher with lack of vision may spoil the best program. As the financial burden of Catholic education begins to weigh more heavily upon the people we must

[5] *Sœur Thérèse of Lisieux*, ed. by T. N. Taylor. Kenedy: New York, 1919, p. 305.

offer evidence that the quality of the work merits backing. The attitude of indifference and the hit-and-miss policy should yield to a concerted effort to build up prestige for the position of the teacher of religion.

The school would be aided and perhaps prodded into a more effective activity if there were wafted into the class room reports of priests in general who were earning reputations as teachers. Long ago Pope Pius X in his encyclical on Catechetics called the attention of priests to the duty of giving *instructions,* and he differentiated between preaching and instructing. Our preaching would gain if there were less moralizing by generalities and more dogmatic instruction. Zealous priests, who think over their sermons and dream of preaching well, are under the same duty of visualizing how they should teach. Moreover, if a young man carried to the seminary with him a picture of a pastor who by constant dogmatic exposition had built up for himself a deep respect on the part of people anxious to learn truth, the seminarian would be more inclined to become enthusiastic over teaching. The abstract nature of his courses would be modified by his recollection of the practical expositions of his pastor. It is not improbable that the parish might contribute something to the college or seminary. Alert seminaries have often asked pastors to give the fruits of their experience to the students.

A summation or re-heading of the observations made in this article would lay most emphasis on the fact that the teacher of religion should give an exposition of the positive side of his subject. He should not be dominated by the thought that the Church and religion are things which need constantly to be defended. Ability at defence is good; but as religion is love of God and neighbor, it is necessary that students should possess appreciation of the positive side of revelation. Christ is His own appeal, once He is known. If men do not know who Christ is, where is the profit in proving that the Church represents Christ? When men are obsessed with hatred of God, why spend time proving that God exists? In the Middle Ages, when there was a common ground of approach, prominence could be given to the *disputatio.* Our day needs *expositio* or explanation. Full and attractive exposition of the character of Christ, of the nature of His revelation of the Father, and of

the inner nature of Catholicism will do more to establish the Church than will concentration on the early heresies. Controversy cannot be avoided, but the fundamental aim must be to show forth the beauty of truth.

This positive side of religion becomes more attractive when it is propounded as an incentive to Christian living. If theologians tend to study dogma speculatively and statically, the religion teacher must present doctrine dynamically. Dogma must be tied to life. A child is more inclined to obey the commands of a father whom he knows and loves than he would be to listen to the order of a man whom he did not recognize as his father. Inculcation of the full meaning of the Fatherhood of God should, therefore, precede the teaching of the duty to love God. To know the nature of a person to whom I am related and how I am related to him supplies a motive for favorable or unfavorable attitudes toward him. A lost generation needs to be told constantly of the nature of the Father who is seeking them. It is more profitable to meditate long on the text: " God so loved the world as to give His only begotten Son, that *whosoever* believeth in Him may not perish, but may have life everlasting," than to know Arianism.

It may appear trite to state that we should do more correlating of religion with life, such as Christ did. We have permitted modern achievements to run away from us. We might not have stopped the tide of propaganda which gives to man all the credit for science and leaves God out of the picture, but by proper preparation we might make the good in modern life suggest the Creator. Our analogies need to be taken from the world in which we live. We use the allegory or parable of the Good Shepherd without realizing that children in New York might not even recognize a sheep and that a shepherd suggests nothing to them. The principle of God's providence or love for us can be clothed in the person of a kindly traffic " cop ", a visiting nurse, a coach, or a zealous priest. Why cannot the Empire State building or a stream-lined train or an airplane be made to suggest a spiritual thought? Individual teachers have done magnificent work along these lines. Joyce Kilmer found a tree to be a spiritual force. Even if it is difficult to inculcate in students the habit of going from the invention to the mind

of the infinite Designer, the priest who tries it will find that his teaching takes more of a hold.

The Gospels will always remain necessary teacher manuals. The fact that we study sentences from a Gospel without much scanning of the Gospels as a whole has left us inadequate to the task of teaching religion around the Person. Persistent reading of the Gospels will help the priest to visualize himself as teacher. The priest who has mastered a great many " Si quis dixerit-s " will be startled when after years of study he begins to realize the life-like situations, the absence of purely intellectualized terms, the use of the story idea, the parable, the specific incident, the occasional happening and the lively topic and other Gospel techniques—all of which our Lord used for His purpose. The apostolic practice of weaving religion around the Person has not persisted in the class room. Constant use of the New Testament would gradually enable teachers of religion to note the difference between methods in Theology and methods in religion. In religion class the " Me " element—" Follow Me ", " Learn of Me ", " Abide in Me ", " Confess Me ", " Be witness unto Me " —when utilized properly—makes the class anxious for action. Some of the deadening effects of looking on religion as an impersonal, abstract thing (it), would be replaced by a personal attitude (toward Him).

The maintainance or establishment of a high regard for and an efficiency in the teaching of religion is possible for a priest working in his ordinary environment. It should, however, be recognized by educational leaders that special preparation for the teaching of religion is one of the primary needs for priests. Failures in teaching will always be noticeable, because the aim is high and the task difficult. But the more difficult the work the greater the duty to seek the best preparation. Much is done in seminaries where there is a proper course in Catechetics. But, one seminary abroad to which many Americans go does not even have a course in Catechetics. Hence more opportunities should be available for young priest to obtain degrees in the teaching of religion. There is an abundance of native talent. Those who are in the field already and overburdened would profit by an opportunity to study. Priests take Canon Law in the seminary, but it is now quite generally recognized that some should be sent away to obtain degrees in that subject. Some dioceses

have a superabundance of canon lawyers. The subject of religion should be of equal importance, yet dioceses that have sent many men for Canon Law have sent none for special courses in religion. If the white harvest fields still await those who desire to fulfil the command, " Preach ", the unenlivened class room also calls for the appearance of some who have been touched by " Going, therefore, *teach.*"

W. H. RUSSELL.

The Catholic University of America.

THE MASS AS SUBJECT OF THE RETREAT. II.*

First Part of the Canon

THE JOY and jubilation of Preface and Sanctus give way to the solemn silence of the Canon. The nearness of the tremendous mystery of the consecration is taking an all-absorbing hold on us. We enter more deeply into the union with Jesus. We pray with Him. The prayers before the consecration bear a striking resemblance to the prayers said by our Lord at the Last Supper. There He prayed that His sacrifice might be accepted by His heavenly Father; He prayed for the Church, for popes and bishops, for all who upon their word would believe in Him, that all might become one with Him, as He is one with the Father.

Te igitur.

With the divine High Priest we pray that our sacrifice be accepted. The sacrificial elements of bread and wine serve as the means for the divine High Priest to offer up His Eucharistic sacrifice; they also take our place. They are *dona,* our personal gifts, taking the place of our persons; let the oblation be sincere and consistent, lest we give in the morning and take back what we have given, during the day. They are *munera,* official gifts of the Church, of which we are members; let the offering be made according to the Church's laws and wishes, observing the rubrics in the celebration of holy Mass and throughout the day accepting the guidance of obedience. They are *sacrificia illibata;* sacrificial gifts, as yet unchanged, about to be changed into the body and blood of Jesus Christ; let them be the expression of our desire to be sacrificed on the cross of duty and thus be changed into Jesus Christ.

We continue to pray with the divine High Priest for the Church, that the most merciful Father grant her peace and protection, unity and guidance. A special memento is made for the authorities of the Church, the pope and diocesan bishop as being in special need of divine help, because of their office and responsibility. Finally we remember all the faithful.

* The first part of this article appeared in our May number.—Editor.

Memento for the Living.

Some are remembered by name, others simply as the *circumstantes.* The term conjures up the picture of the Mass celebrated in the privacy of a Christian home or in the catacombs during the times of persecution, confessors of the faith and martyrs standing around the offering priest. Their faith has been tried, their devotion is known to God. Men and women of our days need the spirit of the martyrs; they will find it at the altar with Jesus, priest and victim. The gifts implored for them are the redemption of their souls, the hope of their salvation and safety.

Communicantes.

We have met the divine High Priest in the glory of the Father surrounded by the legion of saints. What they are they owe to the sacrifice of Jesus. In the spirit of gratitude they are united with every Mass celebrated on earth. How fervent must be their prayer for their brethren on earth, called to be their companions in heaven.

Hanc igitur.

Holy Mass is the sacrifice of the whole family of God; the Church Triumphant unites with the Church Militant to implore the realization of the work of redemption, namely that all be saved. May our days be disposed in peace, through the avoidance of sin, so that one day we may be saved from eternal damnation and be numbered among the flock of the elect of God. The use which we make of the Mass, the manner in which we offer it up or assist at it, is of decisive influence.

To be numbered among the flock of God! The judge, who will, on that last day, separate the sheep from the goats is the good shepherd, who knows His sheep, and His sheep know Him. We cannot be among His flock on that day, unless we have been in His flock here below; whether we belong to His flock, our lives must answer: "My sheep hear my voice; and I know them and they follow me" (John 10:27).

Quam oblationem.

The object of the prayer is to establish perfect identity between the sacrifice now enacted upon the altar and the one offered by Jesus Himself on the eve of His passion in the cenacle.

We are carried back in spirit, through the centuries, to the evening of which the evangelist writes: "And when the hour was come, he sat down and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God" (Luke 22:15-16). May this bread and wine on the altar be blessed as the bread and wine was blessed by Jesus at the Last Supper; may it be the unbloody sacrifice ascribed, added to the bloody sacrifice of the cross; may it be approved by the most merciful Father as the sacrifice of His beloved Son, in whom He was well pleased; may it be the reasonable sacrifice, worthy of the true and living God, and thus finally be accepted for the purposes for which it is offered up. All this it will be, after it shall have been changed into the body and blood of Jesus Christ.

The Consecration

By way of a narrative, the scene that took place in the supper room is now presented to us in the words of the inspired writer. The priest enters the most intimate union with Jesus Christ. He lends his mind and will to Jesus for the intention to consecrate, his lips and tongue to pronounce the words of consecration, his hands to hold the sacred species and lift it up for the adoration of the people.

> *This is my Body.*
>
> *This is the chalice of my Blood, of the new and everlasting testament, the mystery of faith, which shall be shed for you and for many unto the remission of sins. As often as you shall do these things, you shall do them in memory of me.*

The great sacrifice of the New Testament has been offered; a tremendous mystery has been wrought. Outwardly no change is apparent, yet faith tells us that this host is no longer bread, and this chalice no longer contains wine; the body and the blood of Jesus Christ have taken their place, the appearances of bread and wine have remained. "Faith for all defects supplying, where the feeble senses fail".

As the sacrificial elements of bread and wine have taken our place, we too are included in the sacrifice of the divine High

Priest and Victim. Here is the place to recall that the consecration for us means change, change into Jesus Christ through the mortification of our natural desires and concupiscences. This change need not be apparent; our physical and social conditions need not be changed, but an interior change must take place, a change in our outlook upon life, a change in our reaction to the things of this world; there must be conformity between us and the divine Victim, and this conformity cannot be achieved without much pain and labor, mortification and sacrifice.

Second Part of the Canon.

Since we were united with Christ, we too offered sacrifice in the consecration. Yet, according to the prayers of the consecration, Christ alone is mentioned as speaking and acting. The Church is anxious to express now her participation in the sacrifice. The prayers following the consecration introduce us more deeply into the significance of the sacrifice by stating the surpassing excellence of the Victim of the altar, the sentiments with which we ought to offer it, and the fruits which have come from it to all the redeemed.

Unde et memores.

The sacrifice of the altar is the antetype of all the sacrifices of the Old Testament, the bloody and the unbloody ones, the one great sacrifice of the New Testament. Mindful of the will of Jesus, we offer up the divine Victim. In making the offering we are mindful of the Passion, the Resurrection and the Ascension of Jesus Christ. The death of the divine Victim receives its full meaning only through the Resurrection and the Ascension. The thought of these mysteries must be with us when our personal sacrifice is still in the stage of the passion.

Having offered ourselves to be victims in union with Jesus, we too must be pure, holy, immaculate. The legal purity of the victim of the Old Testament finds its counterpart in our freedom from sin. The blessing and special consecration of the victim of the Old Testament for the purpose of sacrifice is replaced, remotely by the consecration of our persons to the service of God in Baptism, in Confirmation, in the religious vows, in the ordination of priests, proximately by the prayers of the offertory. The freedom from any defect or blemish demanded of

the Old Testament victim must be referred to the perfection of life.

Supra quae.

The sacrifices of Abel, Abraham, and Melchisedech must have been exceedingly pleasing to God. Yet, more pleasing to Him is the sacrifice of His divine Son and no prayer is necessary that He may accept it. If the Church mentions these holy men in this place, she evidently wants to place them before us as examples of the sentiments with which we ought to offer our sacrifice. Our share in this sacrifice may be wanting in perfection. But our participation in this sacrifice is not limited to the actual offering of the Mass, but comprises our whole daily life.

Abel offers of the firstlings of the flock; the first and the best is not too good for God. It is of particular importance to give the firstlings of our work to God in order to insure the perfection of the rest of the work. Abraham offered, at least as far as the attitude of his will was concerned, his own son Isaac. It was an extremely painful trial; yet Abraham, without wavering, in a truly heroic submission to the will of God, made the sacrifice. Extremely painful trials may come upon us, especially through obedience; let us accept them with the faith and obedience of Abraham, and they will be worthy to be added to the " obedience unto death " of the divine Victim. Melchisedech offered bread and wine in thanksgiving for the deliverance of Lot from the power of the invaders. This is all we know of him. The element of gratitude should enter into all our work and self-denial, that they be done for God, without expecting the praise and appreciation of men.—Promptness, generous obedience and unselfishness are the special features suggested by those holy patriarchs of the Old Testament and they surely will make also our sacrifice pleasing in the sight of God.

Supplices.

Jesus is the angel of the great council, the messenger sent by God to carry out the decree of Redemption. He is, according to the prophet Malachy, the angel of the testament who has come to His temple. He is now upon the altar; through His hands we send up our gifts to the altar on high in the sight of the Father. Here is our hope and confidence. Though our senti-

ments may not be as perfect as those of the holy men mentioned before, our gifts are presented by our great Mediator and therefore also with His sentiments of perfect obedience and love. So we have every reason to hope that, partaking of the altar, the body and the blood of Jesus Christ, we shall be filled with every heavenly blessing and grace.

Memento for the Dead.

Now that we have made the offering of the sacrifice, we are anxious to see its fruits dispensed to all those for whom it was offered up. The first to be benefited by the death of Christ were the souls of the just waiting in limbo for the coming of the Redeemer. In imitation of the example of the Redeemer, the Church now first descends into the realms of purgatory, imploring for those souls the place of refreshment, light and peace.

It is a holy and wholesome thought to pray for the dead, not only inasmuch as it is an act of charity toward the holy souls, who are so dear to their Saviour, but also inasmuch as it exercises a most salutary influence upon our lives. Those poor souls are now in darkness, because in life they closed their eyes to the light of faith and divine inspirations; they suffer pain, because they preferred their own comfort to the hardships of the service of God. They are excluded from the beatific vision of God, because they did not seek sufficiently to be united with God. As we learn by their punishment, we increase the perfection of our work; we shall escape or diminish our purgatory, while we help to shorten the sufferings of those holy souls.

Nobis quoque peccatoribus.

What we implore for the souls in purgatory we ask for ourselves; we do it, not trusting in our merits, but in the multitude of the mercies of God. The mercies of God speak to us from the cross, from the chalice and the host. So we too, sinners and servants though we be, hope for some part and fellowship with the saints, some part in the light and glory of the heavenly city where the torrents of delight inebriate the saints of God; some fellowship with the saints, " clothed in white garments and with palms in their hands ".

The prayer presents excellent material for a meditation on heaven, the end and goal of all sacrifice. " For I reckon that

the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us" (Rom. 8:18).

Per quem.

All this we hope to attain through Jesus Christ. For the purpose of bestowing the joys of heaven upon us. He has become the victim of the cross and has given us the pledge of the Holy Eucharist.

Since this is so, all the honor and glory ever given to God or to be given to Him by the just on earth and the saints of heaven is due to Jesus Christ. The vital acts of our spiritual life are His acts, His breathing and heart beat, so to say; He is not only the angel that stands before the altar of God, offering our prayers and good works, but also the altar upon which the gifts are placed. It is a grand homage to the mediatorship of Christ that closes this part of the canon: "Through Him and with Him and in Him is all honor and glory to thee, the Father Almighty, in the unity of the Holy Ghost".

Communion

Sin has been atoned, man reconciled to God, and we are again children of God. But we are still in this world and must work out our salvation in the time which Providence assigns to us; let it be done in closest union with Jesus in the Holy Eucharist.

Pater noster.

Jesus, our elder brother has taught us the Our Father. It is the most perfect prayer; in its petitions it shows us a practical way of carrying out the program of the Gloria. The first three petitions assign first place in our lives to the interests of God; they offer leading ideas, ideas that take us beyond the confines of our narrow, personal interests and stir the noble, generous spirit of Christ Himself, who was come not to seek His own glory but the glory of His Father. The following four petitions deal with our interests, material, social, spiritual. The last petition is more fully developed in the prayer immediately following.

Agnus Dei.

"We have not here a lasting city, but seek one that is to come" (Hebr. 13:14).

The Agnus Dei points out the significance of the Holy Eucharist for this our pilgrimage. The slaying of the typical paschal lamb was for the Jews the signal of their deliverance from the bondage of Egypt; the death of the true Paschal Lamb was brought to the Christian deliverance from the bondage of sin. On their wanderings through the desert the Jews were sustained by manna, and moreover God manifested His presence in their midst by the cloud which led them by day and illuminated the darkness of the desert by night. On the Christian's journey through the desert of life, the love and power of God's presence radiates from the tabernacle, and the heavenly manna, the Lamb of God under the appearance of bread, has become for him the food of his soul. The Israelites longed for the peace of the promised land; so does the Christian. The Lamb of God on the throne is the light and peace of the eternal city, where death shall be no more, nor mourning nor crying nor sorrow. A foretaste and pledge of this heavenly peace is given to us in Holy Communion.

Life is a pilgrimage. Let the Christian beware lest he get attached to things, which he must leave behind in death. Life is a journey through a desert, a hostile country; let him not be surprised that there are hardships and privations to be endured, that enemies beset his way and threaten his salvation. Lift is a pilgrimage; hence not lasting; the goal is heaven, hence *sursum corda*: " Mind the things that are above, not the things that are upon earth " (Col. 3:2).

Prayer for Peace.

As children of God we are members of the Church; she is our spiritual mother to guide us on our way to heaven. That she may fulfil the mission assigned to her, she depends to a great extent upon the peace and unity of her members. The duty of the Christian is not to disturb this unity and peace. Sin is the most dangerous disturbance. It is our duty likewise to contribute our share to the maintenance and spread of peace, " the peace of Christ in the Kingdom of Christ ", as our present Holy Father calls it. The best means to promote this peace is the practice of charity: " Behold how they love one another ". Therefore the fervent prayer, " Look not upon my sins but upon the faith of thy Church ", the living faith and holy lives of so many mem-

bers of the Church, and, for their sake, " grant her unity and peace ". Holy Communion lends inspiration and emphasis to this petition. As many grains of wheat went into the making of the host, many grapes into the making of the wine, so the many members of the body of Christ are to be one, all united in peace at the same banquet table of their heavenly Father.

Domine Jesu Christe.

This prayer begins the immediate preparation for Communion. Three thoughts stand out prominently in it: the love of the three Divine Persons for men; each has coöperated to bring about our salvation. Next, our anxious desire to be benefited by the saving death of the Son of God, to be delivered from all evils and iniquity. Finally, the fervent petition to cleave to the commandments of God and never to be separated from Him. The commandments are the straight way to heaven because they keep us in loving union with Jesus. " He that hath my commandments and keepeth them, he it is that loveth me " (John 14:24). To be separated from Him means to be the enemy of our heavenly Father, to lose the adoption of sons to forfeit the right to our heavenly inheritance.

Perceptio Corporis Tui.

That Communion may produce these wonderful effects, it must be received worthily. An unworthy Communion would be a fearful sacrilege, punishable with eternal damnation. The external circumstances accompanying the reception of Holy Communion make this sacrilege abominable.

The prayer offers a good opportunity to speak about unworthy Communion. Here and there, especially during retreat, such a meditation is not out of place. Yet even more, this would be the time to consider the wonderful help Holy Communion renders to the life of perfection. Holy Communion is not intended for the perfect only; it is to be a protection for mind and body, a remedy as well.

We shall reach the stage of perfect safety and spiritual health only in the next life. But improvement, progress is possible. Thus " I will take the bread of heaven and call upon the name of the Lord ".

Domine non sum dignus.

This is the last act of our preparation for Communion. It stands under the overpowering influence of the nearness of the act and gives expression to the sense of our absolute unworthiness and nothingness in the presence of God. " What is man, that thou shouldst magnify him? or why dost thou set thy heart upon him "? (Job 7:17). But the numerous sins of the past, how they, ' sins ' are not ungrateful—man is contrast with the love of God. Humility begets contrition, contrition love, and love gives us that unwavering, unbounded confidence that God will perfect the work of union which He has begun. " Only say the word and my soul shall be healed ". It is the word of mercy that assures us of forgiveness as to the past, the word of power that can make saints of sinners.

Corpus Domini.

The Body of our Lord Jesus Christ! The Body that lay in the manger and hung upon the cross. Jesus means Saviour. " There is no other name under heaven given to men whereby we must be saved " (Acts 5:12).

Christ means anointed. Kings, prophets, priest were anointed, and Christ is king, teacher and priest. He can be our Saviour unto life everlasting only if we are loyal to Him our King, docile to Him our Teacher, and united with Him as our Priest in our daily self-immolation.

Entering into the profound significance of this prayer and making it our own, we give expression to our unalterable determination to remain in union with Him. No one can serve two masters; divided allegiance is impossible. We cannot accept the gospel of the world and the gospel of Christ. " He that heareth you, heareth me " (Luke 10:16). To ignore the Church and be a disciple of Jesus is impossible. There can be no self-imolation without pain; hence no flight from the cross, no complaining about the dispensations of divine Providence.

Quod ore sumpsimus.

Communion has been received by way of eating. Its strengthening and vivifying effects will be in proportion to the dispositions of the soul. May we now keep it with a pure mind, a mind free from sin; lay hold on it with a clear vision of its

significance for time and eternity, as the object of our desires and ambitions, our consolation, strength and refuge in trials, our joy and delight, our riches and treasure, our portion forever. Holy communion is a temporal gift intended for this life only, but its effects reach into eternity; it is the remedy that keeps us fit for and makes us ever more worthy of eternal union with God.

Corpus tuum quod sumpsi.

Briefly, yet profoundly are the fruits of Communion summarized in this short prayer. To sound its depth we must bear in mind that the body and the blood of Jesus Christ as received in Communion are inseparably linked with the thought of His Passion, Resurrection and Ascension, and that these mysteries had for their object the salvation of souls.

It will be easy to convince ourselves that there are no better Communion prayers than those furnished by the Church in the liturgy of the Mass.

The last orations repeat in ever-varying form the same ideas and form a fitting conclusion for the meditations on the unitive way.

Conclusion

The features that follow after the Communion service contain a recapitulation of the thoughts and sentiments which animated us during the offering of the Holy Sacrifice and add a final " God bless you " and "Don't forget ", addressed to us by the Church. Each one of these features offers excellent material for the closing of a retreat.

The Last Gospel.

Once more we look around as we leave the presence of the altar, to catch one more glimpse, so to say, of the glory and the majesty of the High Priest. He is the Word of God that in the beginning was with God; He is eternal. All things were made by Him; He is almighty. He is the light of the world, and has enlightened us by the faith. He came unto His own and His own received Him not, but nailed Him to the cross. Perhaps we too belonged to this class of ingrates; it shall be so no longer. To those who received Him He gave the power to be made the sons of God. We have seen His glory, the glory of His entrance

into the world, when angels sang and shepherds adored; We have seen the crimson glory of His cross, reddened by His precious blood; we have seen the glory of an empty tomb and with longing eyes we have seen Him return to the Father. We have seen the glory of the white host and the golden lustre of the chalice, the memorial of all His wonderful works.

The mass clothed in the beautiful prayers of the liturgy offers excellent material for a retreat. It is not necessary that the whole range of the spiritual life be reviewed during a retreat; that would be impossible and it takes away from the concentration which is necessary in a good retreat. Besides, the retreat on Holy Mass would be only one retreat; it is not meant to do away with other methods of giving or making retreats. But even if it should be taken frequently, it would seem that the Mass offers such abundant material that changes of the meditations and applications to the spiritual life would not be difficult to make.

The most appealing feature of such a retreat is that it brings us into more intimate contact with our Eucharistic Saviour, closer to the fountains of all grace and life. Mass would yield more abundant fruit and exercise a more decisive influence over our life, if we had a better appreciation of it. We would find in it the daily renewal of our retreat resolutions, the daily consecration of our persons, our labors and crosses to the glory of God in union with Jesus, *hostia et sacerdos.*

AL. BISKUPEK, S.V.D.

Techny, Illinois.

ST. AUGUSTINE AND THE VISION OF GOD IN HEAVEN.

> The greater hope of one day seeing That Exceeding Beauty for which I so earnestly yearn, the more intensely do my love and desire turn toward It.—Soliloq. I, 17.

TEXT AFTER TEXT could be taken from almost every book St. Augustine ever wrote or sermon he preached which show how the Saint's heart burned with enthusiasm for the day when he would see God face to face. It is not surprising that the author of so much teaching on Christian mystical union with God should often have spoken of the zenith of our real union with our Creator, or that he who so lovingly had adored the holy Mystery of the Blessed Trinity should often have meditated on the mystery of the Beatific Vision, which is so high and exalted, says Scheeben,[1] that it is second only to the Incarnation. Moreover, St. Augustine must have experienced little difficulty in transferring to a supernatural plane what he had learnt of the vision of God in the years before he went to Cassiciacum. He had surely read of the "Beatific Vision" which, according to Plato, was the goal of philosophic contemplation,[2] the life of seeing God (bios theoretikos) the ideal of Aristotle's philosophy, and vision of God as described by Plotinus.[3]

It is no wonder that St. Thomas turned to St. Augustine for elucidation and authority when treating of the Beatific Vision. Yet it would seem that nobody has yet set down what St. Augustine thought of the nature of that vision.

For St. Augustine, as for all Catholic writers, the clear direct vision of God was the primary feature of Heaven; indeed, often he speaks of heaven and that vision as synonymous. "So, He hath named life everlasting. Yea, but hath He told us withal that we shall there see and know the Father and Son? What if we shall live forever but not see that Father and Son? Hear in another place, where He hath named the life eternal, and hath expressed what is life eternal. 'Fear not: I deceive thee not: not without cause have I promised to them that are lovers of Me saying, 'He that hath My commandments and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved also

[1] *Die Mysterien des Christentums*, S. 623.

[2] μακαριαν ὀψιν τε και θεαν εἶδον: Plato, *Phaedrus*; cfr. too *Phaedo*, 67 A; *Rep.* 500 D; especially *Sympos.* 210 D-212 A.

[3] Cfr. *De Civ. Dei*, X, XVI, 1.

of My Father, and I will love him and show Myself to him' (John 14:21). Let us make answer to the Lord and say, 'Nay, but, O Lord our God, what great matter is that? what great boon? Wilt Thou show Thyself to us? Why even the Jews—can it be that to them Thou didst not show Thyself? That even they who crucified Thee did not see Thee? Thou wilt show Thyself in the Judgment, when we shall stand at Thy right hand: Yet, but even those who shall stand at Thy left hand, will they not see Thee? What is it that Thou wilt show Thyself to us? Do we not see Thee whilst Thou speakest? He answereth: 'I will show Myself in the form of God: ye see now the form of a servant. I will not disappoint thee, O faithful man! believe that thou shalt see. Thou lovest, and dost not see: shall very love not bring thee to see? Love; persevere in loving: I will not disappoint', saith He, 'thy love, I, who have purified thine heart. For to what end have I made thine heart pure, but that it should be possible for thee to see God? Because, 'Blessed are the pure in heart, for they shall see God!' 'Yea, but this,' saith the servant as it were disputing with the Lord, 'Thou didst not express when Thou saidst, 'The righteous shall go into life eternal:' Thou saidst not, 'They shall go to see Me in the Form of God, to see the Father with Whom I am equal.' Mark what He hath said elsewhere: 'And this is life eternal, that they may know Thee, the One True God and Whom Thou hast sent, Jesus Christ." [4]

The Vision of God in heaven was the goal to which he strove to direct all his flock: "Amid our journeyings here we suffer bruises: our last home shall be the home of joy alone. Toils and groans shall perish: prayers pass away, hymns of praise succeed. . . . For He will be present for Whom we sigh: we shall be like Him, as we shall see Him as He is. . . . Prepare yourselves for a certain ineffable delight: cleanse your hearts from all earthly and secular affections. We shall see something, the sight of which will make us blessed: and that alone will suffice for us." [5]

But the nature of that vision did not escape the speculative genius of St. Augustine, and it is clear that by the vision of God

[4] *In Joann. Ev. Tr. XXI,* 15.

[5] Similarly: *Enarr. in Ps. LXXXIII,* 11, LXXXVI; *Serm.* CXXVII, VIII; CLXX, 9. *Enarr. in Ps.* XC, serm. II, 13; *De Civ. Dei* X, XVI, 1; XVII, XIII; *De Trinit.* I, 13; *Soliloq.* XXXVI; *Contra duas ep. Pelag.* III, 7.

he meant primarily a direct intellectual contact with God. It was doing no violence to the general trend of his philosophy when St. Augustine taught that it was primarily through man's intellect that the union, or vision, between God and man in heaven would be effected. His philosophy gave to man's intellect a prestige above the other faculties,[6] and with regard to the survival of the intellect after death there can be no doubt as to the Saint's teaching; for on the one hand he taught that man's intellect was not really distinct from his soul [7] and therefore, if the soul is to survive, the intellect must perforce accompany it; and on the other hand St. Augustine strove fiercely against those who would have the soul be absorbed to God when life on earth was at an end. St. Augustine parted company with his esteemed Neo-Platonists when they came to the question of a pantheistic absorption of the believer in the Godhead.[8] The Saint would never admit that man's soul was a portion of the divine substance, and ever since the days of his conversion we can see his deep conviction in his refutation of the Manichaeans who said that man, like the whole world, was composed of two coëternal natures, of which the good was part and parcel of God Himself; [9] of the Priscillianists whose opinion harmonized with that of the Manichaeans; [10] of the Donatist, Vincentius Victor,[11] who maintained that God created our souls from His own substance.

For St. Augustine man's soul was a movable thing (*res mobilis*), which is created from nothing, but which awaits the day when the veils between man and God are drawn aside to be filled with bliss. "There we are to see a certain vision, my brethren, 'which eye hath not seen, nor ear heard, nor hath it entered into the heart of man'; a certain vision, a vision surpassing all earthly beautifulness, of gold, of silver, of groves and fields; the beautifulness of sea and air, the beautifulness of the

[6] Cfr. P. Boyer: *L'Idée de Verité dans la Philosophie de Saint Augustin*, p. 226: "Il faut donc reconnaître que la philosophie augustinienne est une doctrine intellectualiste, en ce sens qu'elle met au sommet du réel l'Intelligible, et qu'elle attribue par suite à l'Intelligence la faculté de saisir le réel suprême."

[7] Cfr. *De Trin.* X, 11, 18; IX, 4, 7.

[8] Cfr. K. Kirk (Present Bishop of Oxford): *The Vision of God*, p. 321.

[9] *De Haeresibus* XLVI (P. L. XLII, 35); *De Civ. Dei* II, 23 (P. L. XLI, 336).

[10] *De Haeresibus* LXX (P. L. XLII, 44).

[11] St. Augustine wrote his *De Anima et ejus Origine* against Victor.

stars, the beautifulness of the angels: surpassing all things: because from it all things are beautiful."

"What then shall we *be* when we shall see this? What is promised to us? 'We shall be like Him, for we shall see Him as He is'. The tongue hath done what it could, hath sounded the words: let the rest be thought by the heart. For what hath even John himself said in comparison of That which Is, or what can be said by us men, so far from being equal to his merits? Return, we, therefore, to that unction of Him, return we to that unction which inwardly teacheth that which we cannot speak: and because ye cannot at present see, let your part and duty be in desire. The whole life of a Christian is an holy desire. Now what thou longest for, thou dost not yet see: howbeit by longing, thou art made capable, so that when that is come which thou mayest see, thou shalt be filled. For just as thou wouldest fill a bag, and knowest how great the thing is that shall be given, thou stretchest the opening of that sack or skin, or whatever else it be; thou knowest how much thou wouldst put in, and seest that the bag is narrow; by stretching thou makest it capable of holding more; by desiring thou stretchest the mind, by stretching thou makest it more capacious. Let us desire, therefore, brethren, for we shall be filled . . . let us stretch ourselves unto Him, that when He shall come, He may fill us. 'For we shall be like to Him, because we shall see Him as He is'" [12]

In the intellect St. Augustine saw man's most precious possession, since on the one hand it was his own individual possession and on the other hand it was the primary means of uniting him for ever with God. There is no trend of Quietism in the Saint's thought. On earth when he discovered the truth of the Catholic Faith, not content to see it from a distance, he embraced it with his whole heart and prayed that he would never desert it. "And when you discover me in that volume," he writes to Darius when sending him a copy of the "Confessions," "then pray for me that I fail not, but may be brought to perfection. Pray, my son, pray; for I know well what I am saying, I know what I am asking for, Think it not something unfitting, something beyond your merits. You will be robbing me of a

[12] *In Ep. Jo. Tr. IV, 5-6.*

great help if you do not do so" (*Ep. CCXXXI, 6*).[13] In heaven, when man has emerged from shadow into reality his state will be an existence pulsating with life, because his intellect retaining its individuality will unite the whole man with God. "To understand," says the Saint, "What is it, but by the light of the mind to live according to higher ideals, to live more perfectly" (De Lib. Arb. I, VII, 17). That more perfect life will be ours in Heaven,[14] precisely because from faith our intellect will have passed to understanding. "This life, therefore, of the Saints when their bodies have been changed to the heavenly and angelic state will give such perfection and unending joy that there will be no necessary corruption to distract or entice away their glorious contemplation and praise of truth. "Truth itself will be their daily nourishment . . . their feasts will be unchangeable truth: that feast is life eternal, that is, understanding. Because 'This is,' he says, 'eternal life that they shall know Thee the one true God and Whom Thou hast sent, Christ Jesus'" (*Sermo CCCLXIII,* XXIX, 30). "There he says elsewhere[15] "the life of blessedness is drunk at its source," and although in one passage he mentions man's quiet and rest in Heaven, he is careful to add in another place that he means only quiet and rest from obnoxious work.[16] In heaven as on earth God's providence does not detract from individual action: "He so directs all things which He created as to allow them to exercise those movements which belong to their nature" (*De Civ. Dei* VII, XXX).

Now the act of the intellect when confronted with truth is one of seizure, "une prise intellectuelle," as one Augustinian scholar has called it. "Surely you do not think," says St. Augustine, "that wisdom is any other thing than truth in which man's highest natural good is at once seen and *grasped?*" (*De lib. Arb.* II, VIII, 26).[17] The vision of God in heaven will

[13] Quoted in *St. Augustine* p. 107 by Fr. Hugh Pope, O.P. Sands 1937. *cfr.* De Trin. XII, II, 2: "Sed sublimioris rationis est judicare de istis corporalibus secundum rationes incorporales et sempiternas: quae nisi supra mentem humanam essent, incommutabiles profecto non essent, atque his *nisi subjungeretur aliquid nostrum,* non secundum eas possemus judicare de corporalibus." Cfr. *Retract.* I, VIII, 2.

[14] Indeed life on earth is only a shadow of the real life to come: *Serm.* CXXVII, 1, 3; CCVI, VI, 5; CCCLI, 11, 3; De Gen. ad litt. XII, XXVI; *De Civ. Dei* XXII, XXII, 1, 4; XXII, XXIX, 1; Ep. LV, 17.

[15] Similarly: *Retract.* I, XIV, 2; I, II; *Confess.* V, IV, 7; *De Trin.* I, XIII.

[16] *De Gen. ad litt.* XII, XXVI.

fill us with bliss because not only will our intellects have an unobstructed understanding of His divinity, but we shall thereby possess Him and He possess us. " Therefore by this shall we be blessed, by possessing God. What then? Shall we possess Him, and will He not possess us? Whence then Esaias, ' Lord possess us '? Therefore He possesseth us, and is possessed, and all for our sakes " (*Enarr. in Ps. XXXII,* serm. II, 18). " Brethren, am I perchance wrong in saying that the Lord will be our whole? What if I should say that He will be our inheritance? ' Thou art my hope, and my portion in the land of the living.' Thou shalt be my portion. Thou shalt both be a possession, and shalt possess: thou shalt be God's possession, and God shall be thy Possession " (*Enarr. in Ps. CLXV,* 11).[18]

It is man's intellect, which uniting him to God, makes him God-like, but the will, the other " foot " of man's soul [19] has also its rôle in the Beatific Vision. On earth, according to St. Augustine, intellect and will go hand in hand. In Heaven it will be similar, but with this difference, that whereas on earth man's love in certain circumstances attracts and entices his intellect, in Heaven that love always presupposes that the intellect is in possession of its object, Truth Itself, and the rôle of the will therefore, is only to confirm man's intellectual possession of his Creator. " We shall see and we shall love: we shall love and we shall praise " (*De Civ. Dei* XXII, XXX). Again, " Your whole strength there is to love what you see, and your greatest happiness to have what you love " (*De Gen. ad litt.* XII, XXVI, 54). A few years before St. Augustine wrote the above text, he has said: " Why is it that we are so ignorant as to what gives Him pleasure? Is it not because He is so little known to us? ' We see now through a glass in a dark manner; but then face to face.' But who would dare to estimate when is realised ' I shall know Thee even as I am known ' the greatness of the contemplation which will be given to those who love Him? . . . Furthermore if the greater our knowledge, the greater will be our love, then what is wanting to our love is

[17] " Requies est quaedam ab omni labore omnium molestiarum sancta atque perpetua: in eam nobis ex hac vita fit transitus."—*Ep. LV,* 17.

[18] Cfr. St. Thomas: " In his quae sunt supra animam idem est videre et habere, ut dicit Augustinus "—*In Ep. Haebr.* c. XI, lect 1.

[19] *Enarr. in Ps. IX,* I, 15.

wanting to our righteousness. . . . He can be known or believed and yet He cannot be loved: that cannot be loved, however, which is neither known or believed. But if by believing the Saints can arrive at that intensity of love which as the Lord Himself testifies, is greater than any in this life—the laying down of one's soul for one's faith or one's brethren's sake—when from our journeying by faith, we arrive there where we shall see face to face . . . there is no doubt that our love will be far above what we now ask for or now understand" (*De Spir. et Litt.* XXXVI, 64).

Man's love will be the intensification of the intellectual union with God; it will, says the Saint, fasten man like glue. "'My soul hath been glued on behind Thee.' Where is that same glue? The glue itself is love. Have thou love, wherewith as with glue thy soul may be glued on behind God" (*Enarr. in Ps. LXII,* 17). Hence by reason of the Beatific Vision we shall be in a sense one with God: "'They shall be drunken with the fulness of Thy House.' He sought a word whereby to express from human things what he would say; and because he saw that men drowning themselves in drunkenness receive indeed wine without measure, but lose their senses, he saw what to say; for when shall have been received that ineffable joy, then shall be lost in a manner the human soul, it shall become Divine and be drunken with the fulness of God's House" (*Enarr. in Ps. XXXV,* 14).[20]

It might be asked if St. Augustine taught that the will like the intellect would be man's property in Heaven. It would seem that St. Augustine taught that charity was something created and given to man in the same way as his intellect. The Saint speaks of our charity being filled and perfected in Heaven, thereby implying that the will is always man's and never God's: "What then, brethren? Is the charity which God has given us now as a pledge through His Holy Spirit to be taken away when He shall bestow the reality of which that charity is a pledge and promise? What He has given, He will fill. Therefore better to say earnest money than a pledge. Sometimes, for example, you make arrangements to give some part of the price of that commodity which is yours by a bona fide contract;

[20] Similarly: *De Morib. Eccl.* XI, 18; *De Correp. et Gr.* X, 27; *Retract* I, VII, 4.

that part will be earnest-money, not a pledge; and it has to be completed, not taken away. Now therefore understand. If I find one who loves, he has earnest-money, and from this earnest-money he wants the whole sum. Consider the earnest-money: this will be made whole by whom it was given" (*Sermo XXIII*, 9). "Charity however . . . will not be taken away (1. Cor. 13:10); but it will be increased and filled, when contemplation takes the place of faith, and realisation that of hope" (*De Perfect. Just.* VIII, 19). "For charity, which is joined in the third place to faith and hope, is above faith and hope: because faith is of things which are not seen; but it will be sight, when they shall be seen; and hope is of what is not possessed: which, when the thing itself reaches us, will not any longer be hope, because we shall possess it, not hope for it: but charity knoweth not but to increase more and more. For if we love Whom we see not, how shall we love when we see Him?" (*Enarr. in Ps. XCI*, 1).[21]

True, Peter Lombard, the leader of the school which seeks to identify charity with the Holy Ghost, appeals in confirmation of his thesis to the authority of St. Augustine, but none of the four texts which Peter Lombard considers need be given the interpretation which he saw in them.[22] They must be considered side by side with those where the Saint speaks of charity as something created, and then one can understand how St. Augustine could speak of charity as being the Holy Spirit if one remembers the Saint's teaching on our participation of God. Our charity, our wills, can be said to be God, because God is the ultimate cause of our will, as He is of our intellect. Nevertheless, God created our intellect and our will for us; they are ours, they can never be God.[23]

Sometimes when St. Augustine considers man's charity as perfected in the Beatific Vision, he speaks of it as enjoyment. He does not, however, mean by an act of enjoyment an act essentially different from charity, since both enjoyment and

[21] Similarly: *Serm. CLVIII*, 9; Ep. LV, XXI, 39.

[22] The texts are "Charitas Deus meus, accende me"—Confess. X, XXIX, 40; "Quocirca rectissime Spiritus Sanctus, cum sit Deus, vocatur Donum Dei (Act. 8:20). "Quod Donum proprie quid nisi charitas intelligenda est"—*De Trin.* XV, XVIII, 32, 32); *De Trin.* VIII, VII, 10, 12; VIII, VIII, 12.

[23] Such is the way St. Thomas reconciles the two sets of apparently conflicting texts of St. Augustine: II-II^{ae}, q. XXIII, a. 2 ad I.

charity are located in the same faculty—the will—and the characteristic feature of the act of enjoyment is the same as that of man's love made perfect: "To enjoy is lovingly to adhere to something because of its own qualities." (De Doctr. Christ. I, XXXIII, 86).

Hence, when man's intellect and will are united to God in the Beatific Vision, man's soul is at least essentially filled with bliss. But there the glory of the Beatific Vision does not end. Man's body will be reunited to his soul in Heaven, and St. Augustine sought to ascribe some rôle to man's body with regard to the vision of God. Such an attempt on the Saint's part was doing no violence to the general trend of his philosophy on the relation between man's body and his soul. Although Plato in reference to seeing God could speak of man's body as an impediment, the prison of the soul,[24] his illustrious disciple, St. Augustine, suffered from no such delusion. "For both the soul and the flesh, the component parts of man, can be used to signify the whole man; and so the animal man and the carnal man are not two different things, but one and the same thing, viz: man living according to man" (*De Civ. Dei* XIV, IV, 2). "The soul is united to the body that there be one person and man" (*Ep. CXXXVII,* 11).[25]

In virtue of such a relation between body and soul, the passages of Holy Writ which taught that the body will rise to be reünited with the soul on the day of General Judgment presented no difficulty. It was easy for the Saint to understand that from such a union the soul would have an essential relation to the body—he calls it an "appetitus"—and this ensured that numerically the same body will in Heaven be united to the soul. Referring to the words of St. Paul to the Romans, "Who will deliver me from the body of this death?" St. Augustine

[24] Cfr.: "There was a time when with the rest of the happy band they saw beauty shining in brightness—we philosophers following in the train of Zeus; others in company with other gods; and then we beheld the beatific vision and were initiated into a mystery which may be truly called most blessed. Celebrated by us in our state of innocence, before we had any experience of evils to come, when we were admitted to the sight of apparitions, simple, calm and happy, which we beheld shining in pure light; pure ourselves and not yet enshrined in that living tomb which we carry about, now that we are imprisoned in the body, like an oyster in his shell"—Plato: *Phaedrus.* Joweth's Trans. vol. I, p. 433 f.

[25] Cfr. *De Anima et ejus Origine* IV, II, 3; *De Trin.* XV, VII, II; III, VIII. 15; *De Lib. Arb.* III, XI, 34; *De Civ. Dei* XXI, III, 2; *De Gen. ad. litt.* XII, 35.

says "And what will be thy condition, O Apostle, when delivered from this flesh, will you not then be spirit? The Apostle will reply, death already being at hand, a toll which nobody escapes: ' my flesh I do not place in eternity, but I set it aside for a time.' Are you, then, to return to the body of this death? . . . ' I return indeed to this body but not of this death . . . not because my body will be something else but because " oportet corruptibile hoc induere corruptionem et mortale hoc induere immoralitatem.' My dear Brethren, when the Apostle was saying this corruptible, this mortal thing, he was referring in some way to his flesh. It will not be therefore something entirely different. He does not say, I lay aside my earthly body to receive a spiritual or simply I receive a spiritual. The very same body do I receive, but no longer of this death " (*Serm. CCLVI,* XXVII).[26]

But when the Saint turned to consider the nature of the risen body, he was disconcerted by the difficulty of making any positive assertions " Concerning this body, then, its ease, its speed, its health, let not our human weakness rashly presume to define. Our condition we shall know when we shall have acquired it " (*Serm. CCLXXVII,* XIII, 13). Nevertheless, although the Saint shrank from writing a tractatus on the whole nature of the glorified body, we do know at least what he thought of some of its aspects. For example, he definitely taught that the glorified body in Heaven would be numerically the same as the one man possessed on earth, and it is his opinion that the essential difference between the two states of the body—on earth and in Heaven—would consist in the absence of morality and concupiscence, the real shackles of human nature;—" For there are two things to be considered in our body, God's workmanship, and the punishment it has deserved. All this form, stature, gait, well-ordered members, all the arrangements of the senses, sight, hearing, smell, taste, touch, all this framework and intricacy, could not have been made, save by God, Who made all things in heaven and earth, above and below, visible and invisible. What is there in it that is a punishment to us? That the flesh is subject to corruption, that it is frail, that it is mortal, that it is needy; this will not be so in our reward. For the body will

[26] Cfr. *Serm.* CCLXIV, IV.

not cease to be a body when it rises. But what will not be then? Corruption. 'For this corruptible must put on incorruption.' If then the flesh be a prison to thee, it is not the body that is thy prison, but the corruption of thy body." (*Enarr. in Ps. CXLI*, 18).[27] The body will be called spiritual in heaven, not because it will cease to be body, but because it will be united in harmony with the soul. "For as when the spirit serves the flesh, it is fitly called carnal, so when the flesh serves the spirit, it will be justly called spiritual" (*De Civ. Dei* XIII, 20).

It is that concupiscence of the flesh, says St. Augustine, which distracts man's mind from following close on God;[28] but in heaven his body, freed from the prison of concupiscence, will actually increase the intensity of man's vision of God, because instead of being a burden to man's soul its tendency will be in the same direction as the soul's. "They shall not, I say, feel this desire to return to their bodies, since they shall have those bodies to which a return was desired, and shall, indeed, be in such thorough possession of them, that they shall never lose them even for the briefest moment, or ever lay them down in death" (*De Civ. Dei* XXII, XXVI). With the desire for union between body and soul at rest, man will be able to see God with greater intensity. This is only a corollary from the Saint's statement that when man dies, he will not see God with the fullest intensity of his *whole* being, "Either because of some more hidden reason or because the soul has a certain natural tendency towards directing the body; by which tendency (appetitu) it is held back from concentrating its whole intensity on that highest heaven, as long as it has not the body subject to it, in the directing of which that tendency could find its goal" (*De Gen. ad litt.* XII, XXXV, 68).

It would seem, however, that the rôle of the glorified body in the Beatific Vision is, according to St. Augustine, a secondary one. The essential happiness of the vision of God is sufficiently accounted for by the acts of man's intellect and will, and hence the presence of the body in heaven will add something more to man's happiness (ad bene esse); the very existence of the Beatific Vision will in no way depend on it.[29]

[27] Cfr. *Sermo CCLXXVII*, IV; *De Fide et Symbolo* VI.

[28] Cfr. *Confess. VIII*, C. V; C. VII; C. XI; *De Gen. ad. litt.* XII, XXXV, 68.

[29] Cfr. S. Thomas I-II^{ae}. q. IV, a. 5 ad IV.

Probably St. Augustine hesitated to state very much positive teaching on the rôle of the body in man's vision of God, because opinion in general in the fourth and fifth centuries on the nature of the resurrection of the body was very confused. The adaptation of Origen's works made by Rufinus had circulated far and wide the "radical flaw" of the whole of Origen's system, the theory of successive trials. When great theologians such as St. Jerome [30] and St. Ambrose esteemed Origen's doctrines in general so highly, the bewilderment inflicted on the general Catholics by the great flaw must have been widespread. Repercussions of this bewilderment can probably be seen in the importunate demands on St. Augustine's time and patience by members of his flock who asked for enlightenment on the nature of the risen body and its relation to the Beatific Vision. There was Italica who thought that one's knowledge of a person depended on a mutual bodily presence, and who consequently had anthropomorphic ideas on the vision of God. She had recently lost her husband, and St. Augustine in his letter of condolence [31] minced no words in showing her that a spiritual vision, a vision through the powers of the soul, was incomparably more precious than a mere knowledge through bodily eyes. Let her take consolation in the fact that in Heaven she will understand and love her husband in a far more intense degree, because there a clear spiritual vision will take the place of the corporal. For the same reason she will know and love God in a far higher degree. "We shall see Him as He is" says St. John, "because we shall be like to Him." (1 John 3:2). "Who would be so infatuated," says St. Augustine, "as to assert that we either are or shall be in our bodies like unto God? The likeness spoken of is therefore in the inner man 'who is renewed unto knowledge, according to the image of Him that created him' (Coloss. 3:10)" (*Ep. XCII*, 3). "Moreover when you read", he continues a little later, "'Now we see through a glass in a dark manner, but then face to face', learn from this that we shall see Him face to face by the same means by which we now see Him through a glass in a dark manner. In both cases alike, the vision of God belongs to the inner man, whether when we

[30] Up to the years of the Origenist Quarrel (393-404).
[31] *Ep. XCII*, written about the year 408.

walk in this pilgrimage still by faith, in which it uses the glass and the αἴνιγμα, or when, in the country which is our home, we shall perceive by sight, which vision the words 'face to face' denote" (*Ep. XCII*, 4).

Apparently the letter to Italica did not great allay the confused notions of the nature of the Beatific Vision among the members of St. Augustine's flock because some five years later the Saint wrote a letter[32]—so long that he himself in the "Retractationes" considers it a treatise—to one, Paulina, who had been writing to him in reference to the problem. Again, St. Augustine appeals to the consciousness of his reader in order to demonstrate the superiority of the spiritual vision over the corporal. Patiently he shows Paulina how matter does not determine the concepts of the mind; how she is well aware that truths such as charity, joy, peace, kindness, goodness, faith, humility and chastity are independent of place; how far more obviously then, is God independent of place, seeing that He is the source and pledge of charity and the other virtues. Since God is a spirit and man's body remains body in heaven, the Saint cannot understand how anyone can maintain that by reason of the eyes of the glorified body we shall have a corporeal vision of God.

St. Augustine's teaching is reiterated in the letter he wrote in the same year, 413, to Fortunatian, Bishop of Sicca, and one of his closest friends. To this tried diplomat—he had been chosen by the Council at Carthage (16 June, 408) to state the Catholic case against the Donatists before the Emperor Honorius—St. Augustine turned asking him to pacify a mutual acquaintance who had been offended by the Saint's vehement denial of man's corporal vision of God. There is apology for any unnecessarily harsh words, but no retraction of the teaching.

Yet another epistle on the same question came from St. Augustine's hand a year later. To Evodius[33] the Saint shows an opinion that is unchanged. Vision is not confined to the senses; there is also such a thing as an intellectual vision, but if Evodius wants further enlightenment on the subject, he will find it in the twelfth book of the "De Genesi ad Litteram."

The last word on the question of a corporeal vision of God appears in the twenty-second book of the "City of God",

[32] *Ep. CXLVII*, "De Videndo Deo."
[33] *Ep. CLIX*.

written between the years 417-426, and in reading this book some Commentators have seen what they judged to be a vacillating attitude on the part of the Saint with regard to the problem at hand.[34] But all that is new in the Saint's argument in this book is the admission that perhaps we shall have an *indirect corporal* vision of God—indirect in the same way as we have an indirect vision of life in men on earth. We may, perhaps, see God indirectly by means of our eyes when we shall see Him in all His creatures. The main contention—we shall not see God face to face by means of a corporeal vision—is unchanged. In this book there is, too, an absence of that vehemence which the Saint used when refuting elsewhere the idea of a direct corporal vision of God, and it may be that the gradual decline or absence of vehemence in the refutation has encouraged leaders to see hesitation in the Saint's opinions. But the absence of that vehemence is readily understood if we stop to consider why each epistle and the last book of the " City of God " were written. The letter of condolence to Italica had as its whole meaning the fact that a spiritual vision, of God and man, is incomparably superior to a corporeal; it was not surprising that an opinion which contradicted this point of view should be vigorously brushed aside. Paulina received a tractatus rather than a letter and in such a work spontaneous and vigorous refutation of adversaries' opinions would not have been in keeping with the sober trend of the whole work. The letter to Fortunatian was an appeal for concord and an apology for the use of harsh words; readers should not be surprised to find that here, too, the refutation has not nearly the vehemence of the letter to Italica. With regard to the last book of the " City of God " there is an interesting passage in the " Retractationes " which tells us why the last twelve books of that work were written: " Of the twelve books which follow, the first contain the rise of the two cities . . . the second four their development. The next three books together with the last describe the goals of each " (*Retract. II,* C. XLIII). Those who look for the vehemence of the letter to Italica in the handling of adversaries in a work professing to be an appeal to enlightened intelligence will here be disappointed. The Saint tries to appreciate the point of view

[34] e. g. E. Portalié in the *Dictionnaire de Théologie Catholique.* art. " Augustin," col. 2452; F. Cayré—*Patrology* I, 713.

of those who maintain that man will see God with a corporal vision; he tries to go as far as he can with them, but the farthest he can go is to the point where an indirect and not a direct corporeal vision is claimed. The direct corporeal vision of God is still vigorously denied.

There is no doubt that St. Augustine saw in man's vision of God face to face the whole man, body and soul, cleaving to his Creator, like red-hot iron clinging to heat. He saw in the Beatific Vision the greatest reward given to the adopted sons of God when the intellectual will have found Truth and will possess It for life eternal, when love will strengthen the union between God and man, and the body, dwelling in harmony with the soul, will give in some secondary way a greater intensity to the whole vision. Pointing to such a glorious goal, the Saint could rouse the enthusiasm of his people till they shouted with joy; he could see in the vision of God face to face the ultimate goal of all our endeavour, the very reason of the Incarnation: "Now therefore I do not contemplate, because I have fallen: then I will stand, and will contemplate (because I shall not fall). This is man's voice. For man has fallen, and one would not be sent to raise us up, if we had not fallen. We have fallen, He hath descended. He hath ascended, we are lifted up; 'for no man hath ascended, but He who descended.' He who hath fallen is lifted up; He who descended ascendeth. And let us not therefore despair, that He alone hath ascended. For He lifteth us up, to whom in our fall He descended: and we shall stand, and shall contemplate, and enjoy great delight. Lo! I have said this, and yet have cried out for the longing after some vision not seen as yet. . . . Now, brethren, mark: if these goods which are called goods delight us . . . what will be our contemplation of the Good Unchangeable, Eternal, abiding ever in the same fashion? For these things, which are called good, would by no means delight us, except they were good; nor could they be by any other means good save from Him who is simply Good" (*Enarr. in Ps. XXVI*, II, 8).

D. J. LEAHY

Citta del Vaticano.

A KEY TO SOCIAL JUSTICE?

FOR FORTY YEARS I have been looking for a key to social justice. There has been no dearth of suggestions, but most of them, as Henry George's Single Tax, Bryan's Free Silver, Roosevelt's New Deal, seemed to me inadequate. Bellamy's brand of communism, described in his *Looking Backward* and *Equality,* is convincing and attractive—on paper; yet I am afraid that in practice it would approach much closer to the tyranny of Soviet Russia than to the arcadian equality of the Jesuit missions in Paraguay.

At long last, however, I have found what seems to me may be a key to the problem, namely, to change from a producers to a consumers economy. I trust that this attempt to clarify my own ideas, through the medium of a conversation between an imaginary John and James, will prove interesting to some others who hunger and thirst after social justice.

JOHN: First of all, let us summarize the objectives we want to attain. You agree, I suppose, that in a reasonably just society everyone should have the opportunity to earn a decent living for himself?

JAMES: Certainly.

JOHN: And for his family? That is, no one should be compelled to defer marriage indefinitely because he cannot, through no fault of his own, find employment at a wage to support a wife?

JAMES: Of course.

JOHN: Then you will probably follow me one step farther and agree that no man should be forced merely by economic motives to limit the number of his children?

JAMES: Surely. There may be a limit to the population this earth will support, but we have not reached that limit.

JOHN: Now there is implied in all this an economic security against sickness, accident, and death. If a married man, say the father of five children, becomes disabled in his prime through accident or sickness, he should have no economic worry as to his own economic fate or that of his family. He should feel economically *secure.* And if he should die, his widow and children should be secure as a matter of justice.

JAMES: I think that I am as staunch a believer in these objectives of economic justice as are you. My difficulty, and I think a good many others share it, is not the acknowledgment of what ought to be, but knowing how it is to be achieved. Will you tell me that? I hope you are not one of those reformers who think (as the prohibitionists thought in regard to drunkenness) that all we have to do is to pass a law.

JOHN: I am not. In fact, I have very little hope of what can be accomplished by legislation. No one to-day, I suppose, thinks that if Bryan's bimetalism, with the ratio between gold and silver fixed by law at 16 to 1, had been adopted by Congress, all our economic problems would have been solved. And I suspect that forty years from now men will look back upon contemporary legislative attempts to reform our industrial system as almost equally futile. Mankind is still crucified, though not on a " cross of gold; " for we are no longer on the gold standard. But on the other hand, I do not think that economic forces, if simply left to themselves, will inevitably work out for justice to all.

JAMES: But if you do not believe in legislation to solve our economic problems, and if you do not believe that merely letting things alone will attain the objectives of social justice which you have just outlined, how in the world do you expect to get them?

JOHN: I can answer that in one word: by changing from a producers to a consumers economy. By a producers economy, I mean an *industrial system of mass production for sale* (not use) *privately directed by producers.* Now such a system depends upon the producers being able to sell their product at a price sufficient to cover the expenses of production, which includes rent and interest. To distribute the profit among employees through some profit-sharing scheme may be better than for the profits to go largely to the financiers, to the managers, and to the owners of industry, but would not essentially change the system. If producers cannot find buyers at a profitable price, there will be no profits for the employees to share; and the fact that employees shared last year in the profits does not insure that next year there will be buyers at a price yielding a profit. Again, the payment of living wages, whether determined through collective bargaining or through legislation, depends upon buyers paying a price to cover such wages. When such

buyers cannot be found in sufficient numbers (and living wage legislation which left rent and interest would not guarantee such buyers), there will be for many no jobs at any wage. That is, there will be unemployment on a large scale. If a fund has been established by previously taking a certain percentage of the proceeds of industry (whether from rent, or interest, or wages, or profits), employment can be continued for a while by payments from this fund; but we have no assurance that a sufficient number of profitable buyers will be found before this fund is exhausted. I believe that a system of mass production for sale, instead of for use, privately directed by producers—a producers economy—will periodically find itself without buyers to such an extent that it will experience what we call an industrial depression, and history bears this out. But on the other hand, I believe that if a system can be devised in which *consumers direct production not for sale but for use*—that is, a consumers economy—production and consumption can be balanced, and as a consequence there would always be employment for all, thus giving everyone access to a decent living. Unfortunately, we cannot check this belief in regard to a consumers economy against actual experience, since no nation has a wholly consumers economy. But consumers coöperatives seem to have exercised a stabilizing influence in the Scandinavian countries and in Finland during the depression of 1929-35. And the secretary of the Coöperative League, appearing before a Congressional Committee investigating the business recession and consequent rise in unemployment during the latter half of 1937, testified that during the same period consumers coöperatives in this country increased their business 17% and their employment 13%.

JAMES: But how can a consumers economy be devised and put into effect?

JOHN: Through consumers coöperatives. But just how they can do that needs considerable explaining.

JAMES: It certainly does. I can see that consumers coöperatives, if they are well run, may enable workingmen to make their wages go farther than they will in an ordinary store, and so increase their real wages, but I can't see how coöperatives are going to insure that a man will have a job at a living wage.

JOHN: Naturally, that is the crux of the question. So long as we have depressions, just so long we shall have unemployment on a large scale. And if men are unemployed for a long enough time to exhaust their savings or the payments from some insurance fund, they will have no money to spend, either at Wanamaker's or at a consumers coöperative. The real problem is to arrange society so that men will always have employment at living wages. This, in turn, gets back to the more fundamental question of balancing production and consumption. For why do we have a depression with its consequent unemployment and suffering? Because retailers cannot find purchasers, at a price yielding a profit (or at least the expenses of production), for the goods they have bought from wholesalers, and wholesalers have bought from manufacturers. The retailers and the wholesalers decrease their orders, and manufacturers with unsold stock on their hands curtail production, throwing men out of employment. If producers could sell (profitably) what they produce, this vicious circle would never commence. Orders would not be cut down, men would not be laid off, there would be no depression.

JAMES: Yes, it is clear that what we call over-production, and the French call a crisis of plenty, is at the bottom of a depression.

JOHN: It is all right to use these expressions if they are understood correctly. More has been produced than can be sold at a profit. But do you think (perhaps excepting a few articles) that more has been produced than was really needed? Is the trouble essentially overproduction or under-consumption?

JAMES: Well, I suppose I shall have to admit that we—that is, the nation, and certainly mankind as a whole—could have used and really needed all that was produced.

JOHN: Exactly. I remember that at the very time the AAA was limiting agricultural production, President Roosevelt himself said in a speech at Atlanta that, if everyone in this country received the diet he should have, we should need more acreage under cultivation. Going beyond the question of food, if everyone one had the clothing he needs, our idle spindles would be humming; if everyone were to be properly housed, the building trades would be working to the limit; if everyone had the coal he could use for heating, the soft coal industry would not

be sick. Until everyone has all that is needed, it is only in a very special sense that there is a crisis of plenty.

JAMES: For this reason I was never persuaded that the limitation of production, either by private monopolistic agreement or by legislation, was a real solution of the problem of balancing production and consumption.

JOHN: You are decidedly right. Limitation is a step backward toward an economy of scarcity. What we ought to aim at is to bring consumption up to production, that is, to give consumers the purchasing power to use the plenty we can produce.

JAMES: But I still do not see how consumers coöperatives are to accomplish this balancing of production and consumption.

JOHN: Perhaps we can get at it in this way. Producers do not now distribute enough money in the way of wages, etc., to buy their product at a profitable price; or at least they do not distribute it in the proportions to do this. Some thousands of persons receive much more than they need as consumers. They can get all they wish, even steam yachts, and yet have a great deal left. This surplus seeks profitable investment in more production of various sorts, in real estate, or in government securities, the taxes for which must, to a large extent, go into the price of goods. But if production were directed by consumers as such, first of all they would direct the production of what they want as consumers; and, secondly, they would distribute to themselves as consumers the means of securing what they want. Is that clear?

JAMES: It is very far from clear to me.

JOHN: Then consider this. A consumers coöperative is a group of consumers banded together to sell to themselves without profit. That is, prices are originally fixed at about the level of the market, and at the end of the year what would be profit (or rent, or interest) in a privately owned business is returned to the consumer members in proportion to their purchasers, in what is called a " patronage dividend ". The experience of a hundred years has shown that where the principles of the Rochdale Pioneers have been followed, coöperatives can meet the competition of privately owned concerns (even chain stores) and yet return " dividends " to their members.

JAMES: Before going any farther, will you explain briefly these Rochdale principles?

JOHN: The most important are: First, that membership should be open to anyone upon the purchase of one share of stock. Usually this stock can be paid for out of so-called " dividends ". Interest at a fixed rate (6% or less) is paid on this stock, and no matter how prosperous the coöperative this is not increased. Surplus not needed in the business is distributed, not as interest to stockholders, but as " patronage dividends " to purchasers. There is no way of watering this stock and so paying interest to anyone who has not put in actual capital. Nor is there any way of stockholders securing a speculative profit by selling long or short, since the stock is not listed on any exchange, but is bought and sold only through the coöperative at par. There is no fixed limit to the number of shares any one member can own, but the second principle is that each stockholder has one and only one vote. Even though an individual owned 90% of the stock, he would have no more voting power than the owner of just one share.

JAMES: These seem very insignificant factors to produce such important consequences as you claim for them. Teaspoons would seem to be just as suitable for digging the Panama Canal.

JOHN: On the contrary, I think that these principles are like the pebble in David's sling, and as capable of killing the gigantic injustices of capitalism as was David's pebble of killing Goliath. Note how they could work out. Already, firmly established consumers coöperatives have combined to create wholesale coöperatives. This has lessened the spread between production and consumption, and so has lowered prices for the patrons of consumers coöperatives—indeed, for buyers generally, since other stores must to some extent meet the competition of coöperatives. In some instances, wholesale coöperatives, with the known market afforded by consumers coöperatives, have bought or built factories of various kinds. The biggest bakery in England and one of the largest shoe factories and soap factories are operated by the English wholesale coöperatives. But the management of the wholesale is ultimately in the hands of the consumers which organized and own it, and that is the significant thing. For it indicates how we may gradually and peacefully, by evolution rather than revolution, change from a producers to a consumers economy.

JAMES: But it seems to me a very great distance from a few bakeries and shoe factories to the control of the railroads, utilities, steel plants, and the whole industrial system of a great nation.

JOHN: That is true. And the distance is emphasized by the fact that financial wizardy, such as the Van Sweringens and Insull practised, is beyond the scope of coöperatives. However, coöperatives might exercise a powerful influence without controlling the whole industrial system. Moreover, it could happen that the rate of change to a consumers economy would be vastly accelerated once coöperatives have gained control of, say, 25% of the business. The first hundred years may have been the hardest. Certainly it is a far call from the first steam engine a century and a half ago to the power machinery of to-day, from the first little factory to contemporary mass production, from the first joint-stock company to the structure of present-day capitalism. However, I was merely pointing out how the idea of consumers coöperatives could, theoretically, solve the problem of balancing production and consumption.

JAMES: Assuming, then, that consumers coöperatives have somehow come to control the whole industrial system in some particular country, how would that give a job to everyone at a living wage and prevent depressions?

JOHN: To understand that you must remember that consumers as consumers would be directing production. They, as consumers, are interested in consumers goods, not in money. No matter how much " profit " the coöperative makes, the members can get only the few dollars paid to them on their stock. That stock is not like the common stock of some corporation, let me repeat, paying a return in proportion to profits, dealt in on a stock exchange, going up or down in response to various rumors or manipulations, and consequently offering a speculative gain by selling long or short. There is no way of speculating in the stock of consumers cooperatives. Since the profit motive and the speculative motive are eliminated, production will be for consumption.

JAMES: But how would that balance production and consumption, or insure that everyone should have a job?

JOHN: I am not sure that consumers coöperatives, *operating in a money economy,* could do this. Yet they would have a

twofold influence that might be sufficient to balance production and consumption. The consumers coöperatives would know what was needed to supply the wants of their members, and, since they are directing production, naturally they would produce, in so far as they could, what was needed. Likewise, they would distribute to their members—by assumption the whole population—the means of securing what was produced. It seems to me that one element in the present situation tending to throw production and consumption out of balance is mass production *for profit*. Producers know that if they can lower the unit expense of production and sell their product at the same price, or even a somewhat lower price, they will make more profit than they did formerly. Oftentimes, the way to reduce the unit expense is to produce more; and so they take a chance on producing more in the hope that they will be able to sell more. When their hope is realized, we have prosperity; when they guess wrong, we have a depression. Coöperatives would eliminate the guesswork and the profit motive. And note that social insurance and ordinary profit-sharing would not do this.

JAMES: But how would coöperatives distribute any more purchasing power than industry does at present?

JOHN: They might not; but distribution would be more evenly diffused, although it would not be equally divided. Those who have rare executive ability might receive more in salaries than those who have only moderate ability. But no one would have the power to create or to withhold credit for private gain, to water stock, to receive enormous profits by guessing or manipulating the turn of commodity or stock prices. Purchasing power being more evenly distributed, a greater proportion of the national income than at present would go into consumption, and there would be less probability than now of the ratio of production to consumption being thrown out of balance.

JAMES: The time between depressions might thus be increased, but I can't see that depressions would be impossible.

JOHN: Depressions might not be impossible. But if they would be possible in such a consumers economy, then *a fortiori* living wages and social insurance will not prevent them in a producers economy. And a nation organized on the basis of

consumers co-operatives, where the profit and the speculative motive do not exist, could more easily and more universally put into effect living wages and social insurance. But I confess that I am inclined to think that production and consumption cannot be permanently balanced so long as we retain money. For money introduces fluctuations in prices, and consequently in purchasing power. An increase in wages, either through collective bargaining or through legislation, raises prices at least sometimes or to some extent, for wages are an expense of production, and prices must cover the expenses, in a money economy. Hence wage-earners, in a producers money economy, are not likely to get the full increase in real wages that they get in money wages. Furthermore, variation in the velocity with which money circulates creates a very disturbing influence. You can see how the velocity of circulation affects business—and so employment—by an illustration reduced to very simple terms. Suppose that A, a laborer, receives $20 in wages, and B, who does not really need it, receives the same amount as a dividend. B puts his money in a safe deposit box, thus withdrawing it from circulation; but A immediately buys from C to the value of $20, C from E, E from F, and so on until within twenty-four hours the $20 received by A passes through twenty hands. Evidently the $20 originally received by A and by B respectively have vastly different effects.

JAMES: But people do not hoard money as you suppose B to have done. They put it in a bank, and the bank lends it out.

JOHN: That is true, except when they are afraid of banks, as in the spring of 1933. But banks cannot lend the whole of their deposits, and the velocity of circulation varies in proportion to the confidence people have that they will get more money. Anything that lessens confidence slows up circulation, and so affects the balance between production and consumption. Moreover, it makes a difference whether what is distributed by industry in the way of wages, interest, rent, profits, is spent for consumption, or seeks investment, or goes after speculative profits.

JAMES: Granting that money does introduce these complicating elements, what could be substituted for it? Surely you would not go back to barter?

JOHN: No. Money has made possible a commerce and industry that could never have been under a system of barter. And probably for a producers economy money is necessary. But in a consumers economy, such as I am imagining, money is not necessary, and that, I think, is one reason why a consumers economy can balance production and consumption, though a producers economy cannot. Remember that we assume consumers, as consumers, have come to direct industry. Since they are directing production, they know approximately the consumers goods that can be produced in a year, and through the consumers coöperatives they know approximately the amount of each kind of goods necessary to supply their needs—so many bushels of wheat, so many yards of silk, so many pounds of tea, and so on through the whole list. For the sake of convenience, the total value of the goods produced can be reckoned in dollars. If all shared equally, then this divided by the number of persons in the nation would give the share of each. But in order that those who can work should work, it would seem advisable to establish a certain frugal basis to which the very fact of humanity would entitle every individual, and then to distribute the surplus among those who contribute to production, in proportion to their contribution in so far as that can be determined. Those who reach the retiring age and those who are disabled would continue to receive the basic human share they were entitled to when they were not disabled or retired. Parents might receive an additional credit for each child too young to work and mothers would be excused from work although receiving their basic share.

JAMES: Don't you think that under these conditions great numbers would loaf?

JOHN: No. I believe that the stimulus of gaining more through work, the pressure of public opinion, and the incentive of social prestige in the way of certain decorations, honors, and privileges would be sufficient to insure work in most cases. The few who could work and would not work would be guilty of an offence against society, and they might reasonably be forced to work by proper authority withdrawing their additional (or in extreme cases, even their basic) credits.

JAMES: You speak of these credits as dollars. Would they not be essentially the same as dollars to-day?

JOHN: This credit would have certain analogies with our currency, in that it would be specified in dollars, and portions of it could be exchanged for any goods desired by the individual. Thus if one person wished a greater part of his credit to go for food than for clothing, while another reversed this, that would be their privilege. Some would spend nothing for tobacco; for others it would be a considerable item. But though figured in dollars, it would lack those characteristics of money which complicate the balancing of production and consumption, and which partly, at least, nullify in terms of *real* wages any increase in *monetary* wages. It would not fluctuate in value; it could not be invested to increase production; it could not be hoarded, and it could hardly be lent to another for interest, for it would cease to be exchangeable at the end of the year.

JAMES: How, then, would an individual provide against the future?

JOHN: When the directors of industry calculated the amount that would be produced in a year, there was, of course, an allowance for sickness. For their figures were based upon a preceding period, and in that period there would have been for the nation as a whole about as much sickness as in the current year. Hence the sickness of a particular individual would not affect the estimated production, and consequently would not affect the share of goods going to him if production is to balance consumption. Therefore, he would receive his share even if, because of sickness, he were unable to work. He would have full insurance against sickness, and by the same token against old age.

JAMES: But what if a man die leaving a widow and several children?

JOHN: The mother has all along been receiving her share. This she would continue to receive, as well as any allowance for children too young to work which the family was receiving before the father's death. The only economic difference to the family would be the loss of the father's share, and a portion of this might easily be granted to widows. To take all this into consideration in calculating the share for each one originally is no more complicated than the calculations of insurance companies to-day.

JAMES: But suppose that there were a mistake made in the calculations, there would be either too much or too little of certain things to satisfy the credits that would be presented.

JOHN: That is true. But the mistake could be remedied by producing less or more of that particular article in the next period. If it happened to be too little, the consumers could either substitute something else or wait until the next period to get what they wanted.

JAMES: Another question occurs to me. How would the price of any article be determined?

JOHN: Partly by the labor and other costs entering into its production, and partly by the advisability of discouraging too great consumption of a particular article in any one year—as oysters, quail. But note that in determining the advisable consumption, the chief factor would be the needs of consumers as a whole (even taking future generations into consideration), and not the profits of producers. That is, it would be a consumers, not a producers, economy.

JAMES: I have a further question, however. Assuming that this system would work in regard to consumers goods, how would it apply to capital goods?

JOHN: The wholesale coöperatives, knowing what is needed each year to replace machinery required in production (for example, farm tractors) would direct the production of the material and machines. Men employed in this way would be paid for their labor just as those working directly on consumers goods.

JAMES: I can see, although not very clearly, how this might work in industry, but I cannot understand how it would work in agriculture. If the private ownership of land is to continue, instead of all land being vested in the wholesale coöperatives, I think that the wheat farmer who raises 10,000 bushels of wheat ought to receive more than the farmer who raises only 1,000 bushels.

JOHN: We shall suppose that the private ownership of small farms by men who actually work them would be encouraged, for experience has shown this to be the most efficient system. There would be at least two possible courses in fixing the compensation of the farmers. By one of them, the wholesale coöperatives would make a contract with a farmer to take his

product, much as a coöperative to-day may make a contract to take wheat for its mills supplying its bakeries. However, if all other factors have been eliminated and the coöperatives fixed the price, this could be arranged at such a level as to give the average farmer (average in efficiency, size and fertility of farm) his basic share of consumers goods. If a farmer produced above the average, he would receive more; if below, less. Or farmers might receive credits for a certain basic share to start with, and, over and above this, compensation for whatever they sold to the wholesale coöperatives. In either case it would be to the advantage of the individual farmer to be efficient.

JAMES: It sounds to me like a tremendously complicated system.

JOHN: On the contrary, it would be simplicity itself beside the present system. If you had to describe to a person who had never lived under it how the present competitive profits system works, I think you would be convinced of its complexity. Considering all the parts and interests that have to be fitted together without any directive influence with a view of the whole (such as wholesale coöperatives would have), I am surprised, not that we have a depression now and then, but that we ever have prosperous periods.

JAMES: How would international trade be carried on without money?

JOHN: The financing of much—probably most—international trade is a matter of bookkeeping. That is, there is no actual exchange of money. The debits incurred by some Americans buying Italian olive oil are set against the credit of some Americans selling petroleum to Italians. Such banking arrangements would be perfectly possible under a system of coöperatives. But in last analysis, all trade is an exchange of goods. All exporting and importing would naturally be done by the wholesale coöperatives. When they dealt with countries where coöperatives controlled all production, the matter could be arranged on the basis of the scrip substitute for money. In other cases, gold or some kind of international currency might be needed to settle the difference between exports and imports.

JAMES: If the people had no money, how could they pay taxes?

JOHN: Since the State would need money only to secure goods or services, and these could be obtained through the scrip, taxes might be paid in scrip.

JAMES: What would be the amount of each one's individual credit?

JOHN: It is impossible, of course, to give anything more than a very rough estimate. In 1932, at the bottom of the depression, our national income was $38 billion dollars. If divided equally, this would have given each family about $1500. The national income in 1936 ($68 billion) could have given each family about $2800. But if production were completely coöperative, one might reasonably expect that our productive capacity would increase. There would be none of the wastes attendant upon false starts, competitive duplication, unproductive occupations, etc. At the same time the collection of rent by absentee owners (which is really a charge upon industry), governmental expenses, national wastes (such as advertising) would decrease or disappear. In a consumers economy such as I have outlined, I believe that consumers should be able to distribute to themselves goods and services to the value of about $125 billion dollars. Divided equally this would allow about $5000 a year for each family. Or assuming that each family had a minimum of $1500 a year, and that one-third received only $1500, this would leave nearly 90 billion dollars as special rewards to the other families.

JAMES: If consumption and production were permanently balanced, would not this mean a perfectly static society?

JOHN: No. Wholesale coöperatives might set aside a certain amount each year for research. If new methods were developed by which more could be produced by fewer workers, the surplus laborers could be used in some other capacity, or hours could be reduced, or the retirement age advanced.

JAMES: You have certainly painted a very attractive picture, but, admittedly, it is a long way off.

JOHN: Yes, I do not expect a consumers economy to come in my day. But being convinced that a consumers economy is the only way of really eliminating depressions, securing the right to work and living wages, does not interfere with trying to remedy by legislation or otherwise the most glaring injustices of the present system. Minimum wage laws, social insurance,

collective bargaining, profit-sharing by those firms which can be induced to practise it, may all do some good. The danger of legislation is that it will breed a spirit which expects government to do it all, and so prevent the development of coöperatives, which are a method of self-help. And if too much is put upon the government, the result is a top-heavy bureaucracy which is unbearably expensive at the same time that it fails to balance production and consumption. As a consequence, we should still have periods of depression with their attendant unemployment and suffering. I am confident that the only way of insuring employment and of preventing depressions is through a consumers economy. If, in our impatience, we put more and more upon the State, instead of doing what we can for ourselves (and we can achieve a consumers economy without government help), it may happen that we shall find ourselves citizens of an all-absorbing totalitarian State, completely regimenting our lives down to the minutest detail. Provided we can stave off that calamity, our best hope is the development of coöperatives until they take over the whole of industry and create a consumers economy. At least it is something to see clearly the means we must use to balance production and consumption. And remember that every extension of coöperatives helps the situation a little. The tortoise did not go fast, but it beat the hare. If laws do not accomplish their objective, the speed of accomplishing social justice by legislation is illusory. Personally, I should rather put my trust in the tortoise of coöperatives than in the hare of legislation.

J. ELLIOTT ROSS.

Charlottesville, Virginia.

Analecta

THE SACRED CONGREGATION OF THE SACRAMENTS.

Instruction on the Careful Custody of the Most Holy Eucharist.

1. The Apostolic See has never at any time neglected to supply the local ordinaries with protective and precautionary measures, by which the Holy Eucharist, which is kept in our churches, whether by common law or by indult, should be at all times carefully guarded and protected against any profanation whatever. The precepts of canonical discipline, which the Holy See has carefully issued in the course of time in regard to this matter and which to-day are commonly accepted, may be seen in canon 1269 of the Code of Canon Law:

> § 1. The Blessed Sacrament must be kept in an immovable tabernacle, placed in the middle of the altar.
>
> § 2. The tabernacle should be beautifully constructed, securely closed on all sides, properly ornamented in accordance with the liturgical laws, free from all other objects and guarded so well that there is no danger of profanation.
>
> § 3. For a grave reason and with the approval of the bishop it is lawful to take the Blessed Sacrament out of the tabernacle over night and to keep it in a safer but decent place on a corporal, and with a light burning before it.
>
> § 4. The key of the tabernacle in which the Blessed Sacrament is kept must be carefully guarded; this is a grave obligation of conscience on the part of the priest who has charge of the church or oratory.

2. It also appeared opportune to this Sacred Congregation, to which the discipline in regard to the protection of the seven sacraments has been committed (canon 249), and which issued an instruction dated 26 May, 1929,[1] " concerning some things to be avoided and some to be observed in the celebration of the Holy Sacrifice of the Mass and in the distribution and the reservation of the Sacrament of the Holy Eucharist ", to recall to the mind of all to whom is entrusted the most serious obligation of guarding the Blessed Sacrament, the canonical regulations, adding a few explanations, and to set forth other admonitions and means more accommodated to our times whereby the Blessed Sacrament should be kept very carefully and preserved from any insult.

3. The faithful observance of certain canons of the Code of Canon Law helps very greatly to this desired and praiseworthy end. It should be particularly noted that two regulations must be observed, under pain of mortal sin, in order that the Blessed Eucharist may be reserved in a church: 1) *that there should be someone who is bound to care for It;* 2) *that at least once a week a priest should regularly celebrate Mass in the sacred place* (canon 1265, § 1). If, however, at certain times the Apostolic See on account of the scarcity of priests gives permission for celebration of the Sacrifice of Holy Mass twice a month in order to renew the sacred species, nevertheless, the danger of corruption of the species must always be averted. The Apostolic See emphatically urges that there be a person to whom there is entrusted the care of the Blessed Sacrament day and night and it never dispenses from this regulation.[2]

In regard to the above mentioned canon 1269, three precepts are to be kept in mind:

a) The Blessed Sacrament must be kept in an immovable tabernacle (§ 1), which should be enclosed solidly on all sides (§ 2); b) the tabernacle should be so scrupulously guarded that all danger of sacrilegious profanation is removed (§ 2); c) the key of the tabernacle must be guarded most sedulously by a priest (§ 4). Concerning these topics these instructions must be noted:

[1] *Acta Ap. Sedis*, vol. XXI, p. 631 seq.

[2] Cfr. S. R. C. resp. diei Februarii 1811 ad Episcopum Altonen. (decretum n. 3527).

4. a) *The tabernacle should be immovable and solidly enclosed on all sides:* from this regulation, *per se gravi,* neither can the bishop dispense nor can custom of a hundred years' standing or immemorial set it aside, except in the case referred to in § 3; and so by this first precept the security of the Blessed Sacrament is sufficiently guaranteed. The very fact that the tabernacle must be absolutely enclosed on all sides also makes it obligatory that it be constructed of solid and substantial material. In fact, according to the laws of liturgy, the tabernacle must be constructed of wood, or marble, or metal,[3] which last material is more substantial than the others. However, it is of greater importance that the tabernacle be constructed of solid material, its various parts firmly fastened together, and the lock should afford the greatest possible safety and be attached securely to the door, the hinges of which must be strongly constructed and so arranged that they solidly fasten the door to the tabernacle. In some places, for the greater security of the Holy Eucharist, the bishop prescribes that the tabernacle be built entirely of metal. Where this prescription is in force, it must be kept absolutely, according to the opinion of His Eminence Cardinal Gasparri.[4] The best method of all would be that the tabernacle be an iron box, commonly called a *strong box,* so that it could not be pried open by any means ordinarily used by thieves. It should be attached to the altar by strong metal screws or bolts, either to the top of the mensa or the lowest gradine or to the rear. These iron boxes ought to be constructed either in the form of a tabernacle and then enclosed with marble and fittingly decorated so that they present a beautiful and artistic appearance, which will fulfil the prescriptions of § 2 of the canon being considered; or these iron boxes should be so constructed that they can be placed inside tabernacles already erected. These tabernacles are called safes. To the solution of any questions which may arise as to the observance of liturgical laws about the construction of these tabernacles, one should refer to the response of the S. R. C., 1 April, 1908, to the question submitted in the name of the ordinaries of the ecclesiastical province of Milwaukee in North

[3] *Caeremoniale parochorum iuxta novissimas A. S. sanctiones concinnatum,* art. VII, *De tabernaculo,* etc., n. 9 ad 4.

[4] *De Ssma Eucharistia,* II, 263, n. 994.

America by a priest who submitted for approbation a new tabernacle built most solidly and, indeed, so formed that in no way did it clash with either the rubrics of the Roman Ritual or the decrees of the same S. R. C.: " Let there be communicated to the priest who made the request the response given in a similar case by the S. R. C., 18 March, 1898; namely, the intention of the inventor is to be praised but, in so far as it is to be put into use, consult local ordinaries ".

Likewise in the diocese of Superior, *when a question arose concerning a certain new manner of guarding the Blessed Sacrament*:—the most Reverend Bishop, in order that he might proceed more cautiously in approving a certain tabernacle, humbly asked from the same S. R. C. " whether the liturgical regulations would be satisfied by a submitted plan of a semi-circular door, which rolls upon ball-bearings, instead of swinging open on hinges, so that nothing would prevent a bishop from approving the use of such a tabernacle, or whether the tabernacle must be constructed with a door or doors which are swung on hinges and so opened." The S. R. C., having heard the opinion of the Liturgical Commission, 8 May, 1908, to the question proposed, answered: " As to this, there is no objection; as to the rest, consult the Most Reverend Bishop."

Although well-built tabernacles of this description are in use, other efficacious means of protecting the Blessed Sacrament may be employed. Moreover, this Sacred Congregation does not place the burden of constructing tabernacles of this type in churches which already have tabernacles of the usual kind, provided suitable care has been used for the protection of the Blessed Sacrament. It does advocate in churches in course of construction that these new instructions be followed and it especially recommends to their Excellencies the Bishops that in their zeal for the care of the Blessed Sacrament they vigilantly watch over the tabernacles ordinarily found in the churches of their dioceses, that they be so solidly constructed that every danger of profanation is avoided and that they remove those tabernacles which they know do not guarantee this feeling of security.

5. b) " *The tabernacle is to be so scrupulously guarded, that all danger of sacrilegious profanation is removed.*" It does not suffice that a guardian be in the place, nor does it suffice that

the tabernacle be constructed so firmly that it cannot be bored through with an auger, or forced open with a chisel or that it be fitted with strong locks so that it cannot be opened by skeleton keys; a third protection is required by law: *careful* guardianship. Moreover, this guardianship, constantly given, includes many cautions, both common and extraordinary, in so far as time and location demand.

As to the custodian, although desirably a cleric, and better, a priest, a lay person is not excluded from this service, *provided a cleric is responsible for the care of the key* of the tabernacle in which the Blessed Sacrament is reserved. In brief, it is important that the place where the key is kept be of easy access day and night, so that he can easily locate it if need arise, and exercise continual vigilance. The guardian of the key should maintain a constant watch over the church when it is open to the faithful, especially during the time when the church is empty. This admonition has more especially in mind the churches in large cities were thieves and those not known to the faithful wander through the churches posing as pilgrims and beggars, watching for the moment when vigilance is relaxed and, as it were, in the flash of an eye, perpetrating the sacrilegious theft. They study the locations and examine the doors, the windows, the grating and the principal entrances during the day so that at night they may be able to execute their sacrilegious designs. If this does not happen often in country parishes where the presence of a stranger is more noticeable, as he prowls about the church and enters it, and so arouses suspicion among the clergy and the faithful, this fact does not release the pastor or the rector of a church from the obligation of the guardianship of the Blessed Sacrament, the manner and means of which are left to the prudence of those associated with the care of the place, e. g., both the priest in charge by visiting the church off and on throughout the day as well as by the private visits to the Blessed Sacrament by certain responsible persons who likewise enter the church at various hours.

One must also watch workmen and other people entering the church, the sacristy, the residence of the priest or of the sexton to make repairs or for other reasons.

Nor must the careful guardianship of the Blessed Sacrament prescribed by law be remitted at night when the church is

locked. During the night hours the principal cautions which prudence requires *ordinarily* for the protection of the Blessed Sacrament are also to be employed to protect from theft the sacred vessels, the records, the alms boxes and the furniture of the church. These are: 1) all doors of churches are to be locked, in so far as necessity demands and it can be done, with solidly constructed doors, sturdy windows, and strong bolts and bars, so that the church can be opened only with keys, the windows only by suitable bolts; 2) one must be on guard that when the Church is locked for the night, no vagrant remains within; 3) the duty of locking up the church and the care of the keys are to be entrusted to persons free from every suspicion, and above all to no one addicted to drink. To these admonitions we wish to add another, of more importance day by day and of great service in preventing the operations of thieves: namely, the location in suitable places of alarms operated by electricity when doors are opened, or when they or the tabernacle or the mensa or the altar or the candelabra are touched. By the aid of this alarm the attention of the priest or sexton is immediately aroused; or special electrical lighting apparatus may be installed which will illuminate the church suddenly and warn the priest or sexton of the presence of thieves. To be effective these appliances must be carefully and ingeniously concealed lest they arouse the suspicion of thieves and they must be inspected daily to see that they are in working order.

Special extraordinary care is demanded in relation to the canon in question: 3: "*Unless there is a grave cause approved by the local ordinary, it is not prohibited to reserve the Blessed Sacrament on a corporal outside the altar in a safe and fitting place, keeping in mind canon 1271.*" This place is ordinarily the sacristy or private chapel, the only provision being that the place be safe and fitting, or, if one prefers, a small iron safe inserted in the wall of the church. But if neither the church nor the chapel offers the necessary protection, the Blessed Sacrament may be reserved in any other safe place, even in private. In this case the pastor must exercise care that the Blessed Sacrament be guarded with fitting reverence and honor, and that the faith of the people in the real Presence does not decrease. When reserving the Blessed Sacrament in this manner, the sacred species must not be inclosed in a corporal but must always be

placed in a pyx or in a sacred vessel.[5] Moreover, when the Blessed Sacrament is taken from the tabernacle in the church, the priest must be vested in surplice and stole and must be accompanied regularly by a cleric bearing a light.

Rectors of churches must be careful not to leave in tabernacles, in so far as it is practicable, pyxes or sacred vessels of great value, lest the cupidity and boldness of thieves be aroused. When these vessels are used on occasions of great solemnity, it is much to be desired that at the time of the last Mass they be purified and replaced in a safe place, but not in the sacristy. The particles which are left over are to be placed in an ordinary ciborium. Likewise, it is well to refrain from decorating the altars and sacred statues and pictures (especially those exposed to public veneration) with too many votive offerings, such as rings of gold and silver, chains, necklaces, earrings, gems and the like. If this happens on a great feast day, when the ceremonies are over, these objects are to be removed from the church and the faithful should be instructed as to the reason for the removal.

6. c) "*The key of the tabernacle must be most sedulously guarded by a priest.*" All the regulations which we have herein laid down will amount to nothing if the key of the tabernacle is not at all times guarded, as is clearly prescribed in the canon being considered, § 4, by the priest, *bound gravely in conscience,* to whom its care is committed. In order that the rector may fulfil *this care to the utmost* he is under the obligation of precept never to leave the key of the tabernacle on the mensa of the altar or in the keyhole of the tabernacle door, not even at the time of Divine Office at the altar of the Blessed Sacrament, or at the distribution of Holy Communion, especially if the altar cannot be seen. After use, the key is guarded either by the rector of the church in his house, or is carried on his person, having due regard of the danger of losing it, or kept in the sacristy; and in some other safe and secret place another key is kept under lock, the key of which is guarded by the rector.

Priest custodians of the Blessed Sacrament must consider the duty of guarding most carefully the tabernacle key to be of grave obligation, as is evident from the purpose and the wording

[5] Cfr. cit. decr. Altonen, not. 2.

of the law. The priest, whose obligation and duty it is ordinarily and to whom *per se* it pertains to safeguard the key, is the rector of the church or oratory. If he should be absent from his charge for a time, he must, for the duration of his absence, put the key in charge of another priest. And if he keeps the key in the sacristy under another lock and key, he can and ought to give this key to the one in his place for the time of his absence, and thus the key of the tabernacle can be at hand. In practice, this is manifestly the custom everywhere. If it is a question of a parish church, the key must be guarded by the pastor; if a cathedral or a collegiate church, which at the same time is a parish church, it pertains to the head of the chapter to safeguard the Blessed Sacrament and a second key of the tabernacle ought to be in the possession of the pastor (canon 415, § 3, n. 1). To the pastor belongs the exclusive right of keeping in his possession the key of the tabernacle, even if in the parish church a confraternity has been erected. In non-parochial churches where by indult the Blessed Sacrament is reserved, it must be guarded by the chaplains or rectors, and never by lay people, even if they are patrons. Without special indult of the Holy See, lay people *per se* cannot keep the key of the tabernacle.

7. Special cautions arise from the guardianship of the tabernacle key in the churches of monks or religious and in pious or religious houses of women. According to canon 1267 by which the Holy Eucharist, every privilege to the contrary having been revoked, cannot be kept in a religious or pious house unless it is kept in the church or in the main oratory; nor among cloistered nuns in the choir or in the enclosure of the monastery; this ought to be deep in the minds of the ordinaries and exactness should be demanded in carrying out the law: "*The key of the tabernacle must not be kept within the enclosure.*" [7] The key must, therefore, be kept hereafter in the sacristy, to be ready at hand as often as needs be, and after the sacred offices are completed and especially at night, it must be kept in a safe place, strong and secret, guarded by two keys, one of which is kept by the superior of the community herself or by her assistant, and the other by some other religious, as the sacristan,

[6] Cfr. Encycl. litt. iussu Benedicti XIV edit. a S. C. EE. et RR., die 9 Febr. 1751.

[7] Cfr. S. R. C. resolutio diei 2 Maii 1878 ad VI (decretum n. 3448); Emus Card. Petrus Gasparri, *op. cit.*, 266 n. 998.

so that either one may be had when the key is required. Let their Excellencies the Bishops properly look into this precept and in carrying it out conduct themselves firmly, and without respect of persons, so that abuses and irreverence which in any way can fall upon the Blessed Sacrament, may be avoided.

8. With regard to the oratories in seminaries and ecclesiastical colleges, and schools for the education and training of the youth of either sex, of orphanages and other classes of hospitals, which enjoy the privilege of reserving the Blessed Sacrament, the key of the tabernacle will be guarded by the rector or the moderator of the place, if he be a priest, otherwise by the spiritual director or the chaplain appointed ordinarily for the celebration of Mass and the performance of sacred functions, and he himself must watch most carefully lest the key fall into the hands of others.

9. As to private oratories which by Apostolic indult enjoy the faculty of reserving the Blessed Sacrament, the tabernacle key is to be kept in the sacristy rather than to be in the care of the chaplain of the family. But if it seems fitting to the bishop that the key to be guarded ought not to be handed over to one enjoying this indult, he should entrust it to the priest celebrating Mass there, especially if this priest regularly offers the Sacrifice there, or he should entrust it to the parish priest, who should give it each time, if it is convenient, to the priest who is to celebrate Mass. Lay people enjoying this indult must remember to whom the guardianship of the key belongs, i. e., that it is the duty of the clergy of whatsoever rank to bear in mind the serious obligation imposed upon them of watching that the key never falls into the hands of anyone, even of the members of the family or of the servants.

10. It will not come about that the Sacred Congregation will accomplish the end aimed at in the foregoing regulations unless their Excellencies the Bishops and the local Ordinaries, together with their observance by pastors and rectors of churches, by moderators of institutions of every kind, by superioresses of nuns, have in mind these four precepts which are our concern:

a) Especially when they are making their diocesan visitations, and even at other times, as often as is necessary, by themselves or by well-chosen and prudent ecclesiastical representatives, they should diligently inquire and examine carefully how, in the various parish churches and in public and private oratories, this is taken care of by those lawfully entrusted with the safeguard-

ing of the Blessed Sacrament; and as often as they find that all these regulations are not complied with, which by law are demanded, they command that they be fulfilled as soon as possible, and a brief time being allowed for this purpose, under penalty of a heavy fine, and even under penalty of suspension from their office as priests, or from their benefice, in proportion to the seriousness of the neglect incurred by those to whom the duty belongs to supply all precautions for safety. Nor is anyone to be excused from this duty on the ground that no profanation or danger has been experienced in the past. Due to the evils of the times and the malice of men, dangers are at hand which may easily cause sacrilege, if necessary cautions are disregarded.

b) Whensoever sacrilegious thefts in which the Blessed Sacrament is outraged in a diocese (which may God altogether avert!), in whatsoever manner they may have happened, the local ordinary, either himself, which is greatly to be desired, or through an official of his curia especially delegated to this duty, shall draw up an orderly process against the pastor or against any other priest, either secular or religious, even exempt, who was entrusted with the safekeeping of the Blessed Sacrament, and then the bishop will send to this Sacred Congregation the acts of the process with his own denunciation in which he will especially describe the condition of the time and the place of the theft, and then, with the acts of the process in mind, he will report whose was the fault or culpable negligence of the crime, and he will moreover propose the canonical penalties which are to be inflicted on the guilty party and will await the orders of this Sacred Congregation.

c) Bishops shall give mature deliberation to the severity of the penalties laid down in canon 2382 against a pastor overtly negligent in his care of the Blessed Sacrament, even before the perpetration of its violation, which penalties go so far as to deprive him of his parish; having in mind the purpose of this law, they will see to it that even the other rectors of the church are punished with similar penalties, in comparing like with like, who are gravely delinquent in fulfilling the heavy obligation placed upon them, bring punishment to bear upon them, having examined the necessary and opportune faculties granted by this Sacred Congregation for this purpose. In order to avoid these penalties it is not possible that a case can be made out by a

pastor or by others upon whom devolves the care of the Blessed Sacrament, by which it is stated that the tabernacles were left open or that the keys were not kept in a safe place through the carelessness of another priest: for the diligent and watchful care of the sacred vessels and of the Blessed Sacrament remains theirs and it is their own duty faithfully and watchfully to guard lest after divine services are over the tabernacle be exposed to any danger of injury or sacrilege. Moreover, the process must be instituted against the named priest and of any other who is guilty of this negligence, or who by his own fault has afforded the opportunity for such a crime. In order, however, that the local ordinaries can proceed against careless religious, of both sexes, even those exempt, according to these apostolic prescriptions in this matter concerning which there is question, by the vigor of this instruction, we give cumulatively the necessary faculties to the major religious superiors on whom likewise this Sacred Congregation imposes the same obligation, reserving the faculty of instituting the process to the bishop alone, concerning which under letter b) a description has therein been given.

d) Bishops shall diligently inquire whether the churches or the oratories in which the reservation of the Blessed Sacrament is not permitted by common law (see canon 1265, § 1, n. 1, 2) enjoy this faculty by an apostolic indult *per Breve in perpetuum* or by a rescript granted temporarily: whenever they shall find this privilege not supported by legitimate right, they will remove the abuse at once. Moreover, lest they should too easily yield themselves to requests asking and recommending the required faculty of reserving the Blessed Sacrament in places which by common law are without it, they shall absolutely refuse, unless there are grave reasons, especially in private oratories and in churches at a distance from the homes of the faithful, in mountain regions and in wide open expanses of land, in which these protections are not at hand which are required for the faithful and safe guardianship of the Blessed Sacrament. It is preferable, indeed, that a notable number of the faithful be deprived of the opportunity of adoring the Blessed Sacrament than that the Blessed Sacrament be exposed to the sufficiently probable danger of profanation. Moreover, the power is committed by these letters to their Excellencies the

[8] Emus Card. P. Gasparri, *op. cit.*, II, 267, n. 999.

Bishops, and the local ordinaries, of revoking the faculty of reserving the Blessed Sacrament in churches and oratories, even private, which apostolic privilege they enjoy through indult, as often as they note that serious abuses have sprung up or that all the conditions for the safeguarding of the reverence and the worship due the Blessed Sacrament are not fulfilled.

These are the canonical norms and more important regulations which it has seemed fitting to the Sacred Congregation to offer to the local ordinaries that they may more forcibly recommend to pastors and other guardians of the Blessed Sacrament that they may be put into execution to root out any abuses which may have crept in, and even if any be not found, to avoid them: others, which for the circumstances of time and place may appear more aptly to bring about the same result, are left to the zeal and the intelligent care of the pastors themselves. Those, therefore, joined in these duties, we pray and beseech in the Lord, to strive with all their power to guard efficaciously the Blessed Sacrament and to ward off the impious attempts of wicked men to desecrate this Sacrament "than which the Church of God has nothing more worthy, nothing more holy and admirable, since in It is contained the greatest and the most blessed gift of God, and He Himself, the fountain of every grace and holiness, and the author Jesus Christ our Lord."[9] He will be to them and to their priests and to the faithful the indestructible pledge of divine protection.

By our most Holy Father, Pius XI, by Divine Providence Pope, in audience granted to His Excellency the Secretary S. R. C., 7 May, 1938, this Instruction, approved by EE. PP. in plenary meeting, 30 March of the same year, was benignly confirmed and held ratified through His Apostolic authority, and His Holiness ordered that this same Instruction be made public law in the official Commentary, the *Acta Apostolicae Sedis*, and be religiously observed by all local Ordinaries and by others to whom it specially pertains, all things to the contrary notwithstanding.

Given at Rome, from the Office of the Sacred Congregation of the Discipline of the Sacraments, on the Feast of the Ascension of our Lord, in the year 1938.

D. Card. Jorio, *Prefect.*
F. Bracci, *Secretary.*

[9] *Rit. Rom.*, tit. IV, cap. I, n. 1.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE "TREASURE HUNT" CONTINUES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The readers of the REVIEW will recall the very interesting letter of Father Stemmler, S.J., in the REVIEW of April, 1938, pp. 356-359, concerning the authorship of the "Alter Christus" phrases. The same careful contributor now sends another letter covering one sent to him by Father McGivern, S.J., who had already discussed this matter more than once in the REVIEW. As I cannot add anything to the extensive letter of Father McGivern with its additional details of great interest to the Treasure Hunters, I simply present both letters to the readers of the REVIEW without further preface.

I agree with Fathers Stemmler and McGivern that the long discussion thus far has appeared to remove the "Alter Christus" expressions from the patristic field of inquiry. Until some lucky hunter is able to go back of the seventeenth century and locate either expression ("Christianus alter Christus" or "Sacerdos alter Christus") just as it stands, back of the year 1611, further comments on the phrases may now be omitted from the discussion.

H. T. HENRY

Right Reverend Monsignor,

The stress of year-end examinations precluded all further personal participation in the old "treasure hunt," but I am sending on a letter I received some months ago from Father James S. McGivern, S.J., confirming our suspicion about Father Pesch's version of the citation from St. Cyril's works.

The letter contained some other pertinent passages from Origen, etc., which might be of interest in connexion with the

discussion. I have removed some paragraphs, which accounts for the letter's patched-up condition.

I shall leave the whole matter to your discretion.

Thanking you for your very kind remarks relative to the work I did on the subject, I beg to remain

Respectfully yours in Christ

Jos. M. STEMMLER, S.J.

Ignatiuskolleg
Valkenburg (L)
Holland

Rev. and Dear Father,

May the Peace of Christ be ever with you. I was greatly interested in your contribution to the discussion that has been running in the pages of THE ECCLESIASTICAL REVIEW, concerning the origin of the phrase " Alter Christus ". As you can readily understand, my interest in this question has suffered from stress of other occupations and needed something in the shape of your article to awaken it to a new and vigorous life. I am writing to you, therefore, to give you an account of all that I have so far been able to discover; and also, if you don't mind, I want to add a few comments on points raised by your article.

I am becoming more and more convinced that the expression for which we are searching is not to be found in the works of the Fathers. And my ground for this is, that up to the present so many quotations have been given and so many authors have been cited that to me it seems almost morally certain that none of the Fathers employed the term in question, although coming mighty close. Your latest citation from St. Cyril of Jerusalem as found in Father Pesch and compared with the same in the columns of Migne (*Patrologia Graeca*) but goes to confirm me in the above supposition. (I am going to say something on that quotation of Pesch's *Praelectiones,* at the end of this letter.)

Recently I had somewhat of the same sort of experience as yours with Pesch. Just as your interest was aroused by Pesch's translation of Cyril of Jerusalem, so was my interest and my enthusiasm aroused by the reading of Father Mersch's *Le Corps Mystique du Christ.* As I was reading this book I found a quotation given from Origen. This was on page 363 of vol. 1 and

ran as follows in the French version: " Et de même que le Christ(oint) fait d'autres Christs(oints) par cela même qu'il est Christ(oint)." But alas for my hopes—when I turned to the works of Migne (*P. G.* XVII, 588) I found the following: " Ab uno Christo *multi fiunt Christi,* de quibus Scriptura dicit: ' Nolite tangere Christos meos et in prophetis meis nolite malignari.' Sic et ab uno Deo multi dicuntur dii omnes scilicet hi in quibus habitat Deus: sed nobis est unus Deus Pater ex quo omnia, unus est ergo Deus, qui ut ita dixerim praestator est deitatis, et unus *Christus factor Christorum* et unus Spiritus Sanctus qui per singulas animas sanctorum facit Spiritum Sanctum, Christus vero sicut per hoc quod Christus est *facit Christos* ita et per hoc quod est Filius Dei et filius proprius et unigenitus, omnes eos qui percipiunt ab eo spiritum adoptionis, filios Dei facit."—*P. G.* XVII, 588; and also same in *P. G.* XIII, 217.

I have underlined the pertinent phrases of Origen. It seems quite evident to me that " other " can be legitimately supplied in each of these places and even perhaps one may say that it is to be understood. It is unfortunate that the original Greek text does not exist.

I could quote other passages and phrases from Origen but none is quite so striking as that just given. A frequent formula, for example, in that author is διὰ τὸν ἐν ἑκάστῳ χριστόν. And what do you think of the following: " forma quae in anima impressa remanet est Christus ipse "?

In reading Father Mersch—as you might guess—I found many interesting things concerning our search. What do you think of the following from Luther?

> Venimus omnes huc, ubi ille est: ipse filius dei ita nos: ipse sacerdos, rex justus: ita nos; vivit, et nos. Quiquid est Christi, nostrum est et nomen ejus habemus, ergo communionem omnium rerum.—(Sermon, 11 March, 1523).
>
> Si vis orare, ora ut Christus non ut homo.—(6 May, 1526).
>
> Dabo itaque me quemdam Christum proximo meo quemadmodum Christus sese praebuit mihi, nihil facturus in hac vita, nisi quod videro proximo meo necessarium, commodum et salutare fore quandoquidem per fidem omnium bonorum in Christo abundans sum. . . .
>
> Igitur sicut proximus noster necessitatem habet et nostra abundantia indiget, ita et nos coram deo necessitatem habuimus et misericordia

ejus indiguimus: ideo sicut pater coelestis nobis in Christo gratis auxiliatus est, ita et nos debemus gratis per corpus et opera ejus proximo nostro auxiliari et unusquisque alteri Christus quidem fieri ut simus mutuum Christi et Christus idem in omnibus hoc est vere Christiani. . . . ignota est cur Christiani simus et vocemur. Certe a Christo sic vocamur, non absolute sed inhabitante in nobis, id est, dum credimus in eum et invicem et mutuoque sumus alter alterius Christus facientes proximis sicut Christus nobis facit.—(*De Libertate Christiana*, A. D. 1520).

Let us then turn to a consideration of the points raised by your article. I suppose you have already compared the different editions of Pesch and discovered that the quotations from St. Cyril and from St. Methodius are to be found only in the fourth and last edition of Pesch. It seems evident then that between 1908 (the year when the third edition appeared) and 1914 (the year of the appearance of the fourth edition), Father Pesch had discovered the text in question. I have searched through all the editions of St. Cyril to be found in the house here at Valkenburg, including the earliest, that of Grodecius, and none of them supports the reading of Pesch. It is probable that he made his own translation, as he has done often enough in his works. Both Father Rabeneck, who knew Father Pesch well, and Father Weisweiler, professor of Dogma, are also of this opinion.

The following passages from the earliest Latin translation of Cyril of Jerusalem may interest you, if you wish to compare them with the text of Migne:

Quicunque in Christum baptizati estis et Christum induistis, conformes facti estis filio Dei. Deus enim qui praedestinavit nos in adoptionem filiorum, conformes fecit corpori gloriae Christi. Participes ergo Christi effecti, merito Christi, hoc est uncti, vocamini: et Deus dixit de vobis: nolite tangere Christos meos. Christi vero estis facti, posteaquam Sancti Spiritus imaginem recipistis: et omnia in imagine facta sunt in vobis: quoniam Christi imagines estis. (P. 331).

Huius sancti chrismatis dono accepto, merito appellamini Christiani: veram efficientes appellationem in ipsa regeneratione: ante enim quam haec gratia vobis donata esset, non eratis proprie digni eo nomine, sed pergentes eo usque progressi estis ut efficeremini Christiani. (P. 333).

These two quotations are taken from the translation of John Grodeck or Joannes Grodecius. The edition I am using is the

Antwerp one of MDLXIIII. There seems to have been an edition published in Vienna and one also in Rome. I have seen the Vienna but not the Roman. There is an interesting finish to his preface: " Scriptum Tridenti durante Concilio Oecumenico die nona Julii Anno Domini M. D. LXIII. It was published the following year, as you may see by comparison of the two dates given.

JAMES S. MCGIVERN, S.J.

DISPENSATION FROM MATRIMONIAL IMPEDIMENT IN " CASU PERPLEXO ".

Qu. On the evening before her wedding Lucy told her pastor that she had taken solemn vows in a religious order and had never been dispensed from them. The wedding was to take place at nine o'clock the next morning. It was impossible to reach the local ordinary before ten o'clock. The pastor recalls the *casus perplexus* that gave him more than one headache while he was studying the tract on marriage at the seminary and consulted both the Code of Canon Law as well as certain authors who have interpreted it. With some hesitation he came to the conclusion that he is authorized in virtue of canon 1045 § 3 to dispense in the circumstances. Might he validly and lawfully dispense in a case of this kind?

Resp. Canon 1045 § 3 by reference to canon 1044 authorizes pastors, confessors and other priests who assist at a marriage in an emergency, in accordance with canon 1098, to dispense from matrimonial impediments in what was formerly called the *casus perplexus*. At the same time the canon determines the circumstances in which the faculty may be used.

The conditions for a pastor's using this power to dispense are the following: 1. it can be used only in occult cases; 2. the impediment must be discovered only after the preparations for the marriage are completed; 3. the marriage cannot be postponed without probable danger of serious harm; 4. it must be impossible to approach even the local ordinary in time or without violation of a secret.

1. *In occult cases.* In the first years after the Code went into effect some authors limited this faculty of canon 1045 § 3 to cases where the impediment was occult in the sense of canon 1937, i. e., it could not at all be proved in the external forum,

e. g., by an authentic document, by two eye-witnesses who are above suspicion. Others insisted that canon 1045 § 3 did not speak of occult " impediments " but of occult " cases " and that the latter phrase would include instances where the impediment could indeed be fully proved in the external forum, whilst its presence was actually hidden in the place where the marriage is to take place. The latter opinion prevailed when the Pontifical Commission for the Authentic Interpretation of the Canons of the Code declared that the phrase *in casibus occultis* of canon 1045 § 3 is to be understood not only of those impediments which are by nature and in fact occult, but also of those which are by nature public, though in fact occult.[1]

The matrimonial impediment arising from solemn profession is by its nature public. The superiors of the order in which the profession was made can fully prove the act either by their records or by witnesses. Nevertheless at the place where one who is actually bound by solemn profession is preparing for marriage the fact of his being in solemn vows may be hidden from all the people in the place with no likelihood of their ever hearing of it. In such circumstances the pastor could dispense from this or other impediments which are by nature public, though in fact occult, provided the other requirements for his using the faculties granted in canon 1045 § 3 are verified.[2]

2. *Discovery of Impediment after Preparations are made for Marriage.* Paragraph three of canon 1045 restricts the faculties of the pastor, confessor or priest assisting at the marriage to circumstances described in paragraph one "*in iisdem rerum adiunctis*". These are, first, that the impediment is discovered only after all the preparations for the marriage are made. These preparations are not so much those for the social festivities as rather the arrangements for the ecclesiastical functions.[3] The

[1] 28 December, 1927, III—*Acta Apostolicae Sedis*, XX (1928), 61; (English translation): T. L. Bouscaren, *The Canon Law Digest* (Milwaukee; Bruce Publishing Co., [1934], I, 503.

[2] " . . . parochus potest dispensare ab omnibus impedimentis iuris ecclesiastici . . . exceptis impedimentis provenientibus ex sacro presbyteratus ordine et ex affinitate in linea recta, consummato matrimonio, sive publicis sive occultis, dummodo tamen *non sint nota*, i. e. sufficit sint materialiter occulta secundum stylum S. Poenitentiariae."—S. d'Angelo, " In can. 1045, Codicis I. C. excursus ", *Apollinaris*, I (1928), 251.

[3] Cf. F. M. Cappello, *De Sacramentis*, vol. III: *De Matrimonio* (3 ed., Turin: Marietti, 1933), nos. 232-233, 236.

fact that the bride from the beginning knew that as a religious bound by solemn vows she could not validly marry does not interfere with the pastor's power to dispense, provided he discovered it after the preparations for the marriage were made and too late to seek a dispensation from the local ordinary.[4]

Even if she concealed the fact from the pastor till the last moment in the hope of more easily obtaining the dispensation, he can dispense.[5]

3. *Postponement of Marriage Morally Impossible.* The preparations for the marriage must have been completed and at the same time it cannot be delayed without raising reasonable fear that the parties would suffer serious damage, e. g., to their reputation, especially if the impediment or its concealment arises from some dishonorable fact. Thus in the present case, to wait for a dispensation from the Holy See or from the local ordinary might expose the woman to the danger of defamation, because of her apostacy from the order, if there is reason to fear that as a result of the delay her unfaithfulness to her profession might be revealed. The harm to be feared may be also one of a temporal nature, e. g., the loss of an advantageous business opportunity.[6]

4. *Impossibility of Obtaining Dispensation from Local Ordinary.* Paragraph one of canon 1045 empowers the local ordinary to dispense *in casu perplexo,* when there is not sufficient time to obtain a dispensation from the Holy See. Paragraph three authorizes pastors, confessors and priests assisting at marriages in accordance with canon 1098, to dispense from all the impediments covered by canon 1043, when time does not permit approach to even the local ordinary. In the circumstances mentioned in the above inquiry this circumstance is fulfilled: for this canon like canon 1044 presupposes that the ordinary cannot be reached in the regular way. It is not necessary that the pastor telephone or telegraph the ordinary.[7] Even if time

[4] Pont. Com. ad C. C. auth. interpr., 1 Martii 1921, ad IV—*Acta Apostolicae Sedis,* XIII (1921), 177.

[5] Cappello, *op. cit.,* n. 234, 7°.

[6] Cf. Cappello, *op. cit.,* n. 234, 5°.

[7] Pont. Com. ad C. C. auth. interpr., 12 Novembris 1922 ad V—*Acta Apostolicae Sedis,* XIV (1922), 663; ECCLESIASTICAL REVIEW, LXVIII (1923), 281-282; (English translation:) Bouscaren, *op. cit.,* I, 502. An encyclical letter of the Cardinal Secretary of State of December 10, 1891, had urged that pastors shall not use the telegraph when seeking any rescripts from the local ordinary. *Collectanea S. C. P. F.,* n. 1775. Cf. Cappello, *op. cit.,* n. 234, 6°.

should permit of addressing the local ordinary for a dispensation, but there would be danger of violating a secret, then (if the Holy See could not be approached) the pastor, etc., can dispense. This secret is not merely the Seal of Confession but other secrets such as a professional confidence. In the case under consideration, if application to the local ordinary should entail the danger that people might get wind of the fact that the bride had unlawfully forsaken the religious order in which she had made profession, the pastor would be obliged to shield her reputation by dispensing without asking the local ordinary to dispense.[8] Usually a professional secret alone would not release from the obligation of seeking the dispensation from the local ordinary, if time permits. It might excuse in special circumstances. Thus if the parties were related to the local ordinary and the dishonorable circumstances would humiliate them in his eyes, the pastor could dispense.[9]

It is evident therefore that, if the circumstances which our correspondent mentions in his inquiry measure up to the conditions of canon 1045 § 3, a pastor can validly and lawfully dispense even from an impediment which by its nature is public but which is in reality secret according to the circumstances of persons, times and places.

STIPEND FOR HIGH MASS SUNG BY ASSISTANT.

Qu. In the January issue of the ECCLESIASTICAL REVIEW there appeared a conference entitled " Pastor's Right to Share in Assistant's Mass Stipend ". Why not distinguish between a Low Mass and a High Mass in paragraph (c) on page 70?

Resp. There is no reason to justify the distinction between the stipend for a Low Mass and one for a High Mass in the sense that the latter is increased by reason of an extrinsic title. This latter is based on a cause that is separable from the actual celebration of Mass. In some dioceses the stipend, e. g., for a Nuptial Mass, is higher than that for another without any similar special ceremony. In such cases the stipend includes the stole fee which accrues to the pastor, even if he does not celebrate the Mass. But there is no such extrinsic title in the usual

[8] Cappello, *op. cit.*, n. 236, 2, *c.*

[9] Cf. Cappello, *op. cit.*, n. 236, 2, *c.*

stipend for a High Mass. The singing of a High Mass is not a parish function reserved to the pastor. Neither does the increase of the stipend for a High Mass over that for a Low Mass partake of the nature of a stole fee accruing to the pastor. On the contrary, the entire stipend is given, and in the mind of the Church is intended, for the celebration of the Mass, whether it is a *missa lecta* or a *missa cantata.* The entire stipend for a High Mass sung by an assistant is owing to him and, outside the suppositions proposed in the above-mentioned conference, a pastor has no right to retain or claim any part of the stipend for a High Mass sung by his assistant.

SHOULD WOMEN COVER HEAD WHEN COMMUNION IS BROUGHT TO THE SICK?

Qu. When a priest brings the Blessed Sacrament to a home to communicate the sick, should the lady of the house who, carrying a lighted blessed candle meets the priest at the door, wear a hat?

Resp. Canon 1262 § 2 ordains that in church women should wear headdress. There is no specific regulation for the case about which our correspondent inquires. It is undoubtedly proper that women who meet the priest at the door, as well as those who are present when the sick are communicated, have their heads covered. A scarf would do. Parishioners should be instructed about this beforehand. A priest should, however, beware of giving scandal by rigorous insistence on this, especially when he arrives at the house with the Blessed Sacrament. Frequently, failure to observe this rule of ecclesiastical decorum may be owing not so much to irreverence or ignorance as to excitement, especially in an emergency.

Ecclesiastical Library Table

RECENT THEOLOGY.

In 1922 a Commission on Christian Doctrine, composed of several Anglican bishops and theologians, was deputed by the Archbishops of Canterbury and of York to investigate thoroughly the doctrinal status of the Church of England. A few months ago the findings of this Commission were published under the title *Doctrine in the Church of England*. While the Commission as such enjoyed no magisterial or legislative authority, its report is unquestionably a document of great value and interest to students of theology in that it presents an accurate account of what present-day Anglicans believe.

In view of the well known latitudinarianism of the Anglican Church, it was to be expected that a wide divergence in the manner of interpreting the basic doctrines of Christianity would be manifest in a report of this nature. Yet, even with all allowances for Anglican " comprehensiveness," the concessions that are being made to modernistic and materialistic tendencies in the Church of England at the present day, as revealed by the report, are truly startling. It is to this aspect of the report that various Catholic commentators in the English and Irish periodicals have devoted the burden of their remarks—among them being the Rev. J. Keating, S.J., in *The Month* for February and March, the Rev. G. Mitchell, D.D., in the *Irish Ecclesiastical Record* for April, the Rev. V. McNabb, O.P., and Monsignor Ronald Knox in the *Dublin Review* for April.

A well-nigh unlimited scope for rationalization is furnished by the general principle, laid down in the introduction to the report, that it is not illegitimate " to accept and affirm particular clauses of the Creeds, while understanding them in the symbolic sense ". The full force of this principle becomes evident when the Commission comments on the attitude of the Anglican Church toward particular tenets of traditional Christianity. Miracles, original sin, the virgin birth, the resurrection and the ascension of our Lord—these are among the doctrines which many Anglicans accept in a merely " symbolic sense ". In

other words, they ascribe to these fundamental Christian truths a purely metaphorical signification.

On one point there is agreement: " We are united in holding that the Church of England was right to take the stand which it took in the sixteenth century, and is still bound to resist the claims of the contemporary papacy." In a special note it is asserted: " Some of us look forward to a reunion of Christendom having its centre in a primacy such as might be found in a papacy which had renounced certain of its present claims." Commenting on these statements in the Anglican periodical *Reunion,* the Rev. M. Bévenot, S.J., points out the most subversive element of Anglicanism—its lack of a magisterial tribunal which can be appealed to when the individual or the Church is passing through a religious crisis. The report virtually proclaims that every member of the Anglican Church is free to decide for himself what constitutes the sum of Christian doctrine.

The bearing of the report on the question of a corporate reunion of the Anglican Church with the Catholic Church is thus summarized by Monsignor Knox: " A reading of the report may confidently be recommended to any Catholic here or on the Continent of Europe who imagines that reunion between the Church of England and ourselves could become a matter of practical politics in the course of the present century. Nobody who reads it can fail to be impressed with the good-will of the signatories, or with their learning in certain fields. But their whole conception of faith differs so completely from ours that no bridge of understanding seems at present to be possible. There is nothing to be prayed for except a revolution in their whole method of thought."

Father McNabb is more optimistic, and sees some hope of reunion—first, in the fact that the extreme doctrinal disunity of the Anglican Church, so apparent in the report, is a convincing proof of the weakness of that denomination, and so may serve as the first step toward the centre of unity, which is Rome; second, in the fact that the report mentions the desirability of a united Christendom under one head—albeit with qualifications that could never be accepted by the Catholic Church—and in this there can be perceived an incipient recognition by some Anglicans of the essential oneness of Christ's Church.

Relevant to this subject is *Anglicanism in Transition* by the Rev. Humphrey Johnson, of the Oratory.[1] The author discusses fairly and dispassionately the history of the Anglican Church and its present-day tendencies. Because of the inroads of Modernism, Father Johnson believes that Canterbury is steadily drawing farther from Rome.

Despite this discouraging outlook, there is within the bosom of the Anglican Church a considerable number of both clergy and laity sincerely devoted to the reunion—corporate or at least extensive—of their co-religionists with the Catholic Church. Their organ of publicity and of propaganda is *Reunion,* already mentioned. The general religious attitude of those participating in this movement is exemplified by the theme of a pamphlet reviewed in the December issue of this periodical. The author of the pamphlet styles himself Isidor; and his object is to present an apologia for those who, " while having received Confirmation, and in some cases Ordination, at the hands of Anglican bishops, yet believe and practise the Catholic and Roman religion in its entirety, and do so because the Catholic and Roman Church, which they believe to be the Church of God, teaches it. At the same time, they do not consider themselves able to get out of their anomalous position by submitting outwardly, technically and formally to the Holy See, because this step involves the denial, actual or virtual, of the validity of Anglican ordinations. Being convinced of the validity of these ordinations, they find themselves unable to consent to what they necessarily conceive to be the sacrilege involved in the repetition of Confirmation and—in the case of priests wishing to continue to exercise their functions—Ordination, which this step entails." Of course Catholics, while they pass no adverse judgment on the subjective state of those who reason thus, necessarily regard such a process of self-justification as pitifully inadequate and inconsistent. If a person admits that the Roman Church is the Church of Christ and that the Pope is Christ's vicar, endowed with infallibility in his solemn decisions, how can he at the same time uphold the validity of Anglican ordinations, which Pope Leo XIII has solemnly declared to be invalid?

[1] Longmans, Green and Co., 1937.

The pages of *Reunion* are open to Catholic priests, and several of them have availed themselves of this courteous permission. In the December and March issues the Abbé P. Couturier of Lyons writes on " The Universal Prayer of Christians for Christian Unity ". The writer is ardently enthusiastic for the cause of unity, and seems quite optimistic about the possibility of corporate reunions of the various non-Catholic bodies. " Later, much later, will come a day, the appointed day, when through the religious leaders (they exist even among Protestants, where in more than one place they are trying to group themselves into spiritual fraternities to deepen in community their pastoral life) reunions in corporate bodies will be made ". There are however some unfortunate implications in the article. The Abbé condemns that form of prayer for unity which includes the petition that others may embrace one's own denomination, and advises all Christians to pray merely that God may bring about reunion in His own way. But how can a Catholic, convinced of the truth of Catholicism, pray for unity without meaning by his petition that non-Catholics may enter the Catholic Church? Moreover, in implying that visible Christian unity is at present non-existent the Abbé is not in conformity with the true Catholic attitude, according to which visible Christian unity is actually found in the Catholic Church, however divided may be the members of other Christian denominations.

Chrétiens Désunis: Principes d'un Œcumenisme Catholique [2] by the Rev. M. J. Congar, O.P., is made up of a series of conferences calling for a deeper sympathy on the part of Catholics toward those separated from the Church. The author recommends that Catholics endeavor to understand the mentality of non-Catholics and to appreciate the portions of revealed truth which their religions possess. For, he insists, the elements of divine truth that remain among our separated brethren exert a sanctifying influence on them and provide a basis for their return to Catholicism. Accordingly, the conversion of heretics and schismatics should be regarded, not so much as a renunciation of certain beliefs, as rather the perfecting of what they already believe. Father Congar pleads especially for a greater breadth of vision on the part of Catholics so that they may

[2] Paris, Editions du Cerf.

realize that Catholicity, such as Christ wished His Church to possess, admits of a measure of flexibility and adaptability. For, he says, even within the bounds of unity of belief there is room for different mentalities and different outward expressions of faith and of worship.

While works of this nature are undoubtedly inspired by a sincere desire to win the good-will of those separated from the true fold, it is to be feared that, even though they contain nothing strictly unorthodox, they are apt to give non-Catholics the impression that doctrinal compromise is possible, or even that a kind of " branch theory " is acceptable to Catholics.

* * *

A knowledge of the history of the Greek Church, and particularly of the events that led to the unfortunate schism of the East from Rome, is of great use to those who are striving, in compliance with the wishes of the Holy See, to effect the reunion of these separated Oriental Christians. Valuable data relative to the origin of this schism appeared lately in the *Revue des Idées et des Faits*[3] from the pen of Dr. Henry Gregoire of the Brussels University. His article summarizes the findings of a committee of several outstanding Catholic scholars, experts in matters pertaining to Oriental Christianity—Dr. Dvornik of Prague, the Assumptionist Fathers Jugie and Grumel, and Abbé Amann. After extensive investigation they have announced that there are substantial errors in the account of the Greek schism usually presented in Catholic historical works. The truth is that the quarrel between Pope Nicholas I and Photius was purely political in its inception, the Pope demanding the return of certain territories which had been wrested from his jurisdiction by Constantinople. The controversy over the *Filioque* was only an after-thought. Furthermore, after Photius had been recognized as legitimate patriarch by the Pope in 878, he continued to live at peace with the Apostolic See until his death. There never was a " second schism " inaugurated by Photius, despite statements to the contrary in many Catholic historical accounts. The legend of a " second schism " originated with the use of some vitiated documents by Baronius in the sixteenth century.

[3] Brussels, 18 February, 1938.

Likewise, according to these same investigators, the account commonly given of the rupture of Catholic unity by Michael Cerularius in the eleventh century should be revised. For the excommunication fulminated by the papal legates seems to have been invalid, since the Pope who had authorized them had died in the meantime. Moreover, some of the charges of heresy levelled against Cerularius were unfounded.

It is well to remember that these Catholic scholars are conducting their investigations with the approval and encouragement of the Holy See; and it is to be hoped that the scientific accuracy and scrupulous honesty which they have manifested will be an incentive to the members of the Greek Orthodox Church to be entirely impartial in viewing the rise of their differences with the Church of Rome.

The Wisdom of God by the Greek Orthodox priest Father Sergius Bulgakov, previously mentioned in these columns [4] in connexion with a review by Archbishop Goodier, is severely criticized in the *Eastern Churches Quarterly* for January by Dr. John Arendzen. He claims that a pantheistic spirit pervades the work; and undoubtedly such an impression is given by some of the statements of Father Bulgakov, although their vagueness at times renders the meaning of the author uncertain. It is worthy of note however that some members of the Orthodox hierarchy have condemned the work because of its seemingly pantheistic expressions.

* * *

Several recent contributions to patristic theology deserve notice. Writing under the heading, " Augustin und der Semipelagianismus " in the *Zeitschrift für Katholische Theologie*, 1938 II, the Rev. K. Rahners, S.J., narrates that in his battle with the Semipelagians—which began only in the last years of his life—St. Augustine emphasized the efficacy of divine grace to such an extent as to seem to deny any *gratia mere sufficiens*, or the divine help sufficient for the performance of a good work which remains ineffective because of the lack of coöperation on the part of man. However, as Father Rahners explains, this fact by no means signifies that Augustine championed the views later defended by the Jansenists. Whilst he did not mention

[4] ECCLESIASTICAL REVIEW, Feb. 1938, p. 189.

gratia mere sufficiens in his writings against the Semipelagians, neither did he reject it. The need of the times was a defence of the divine, rather than of the human, element in man's operations, and so the Saint devoted himself to proving and expounding the necessity and the efficacy of God's preventing and concomitant aid. As Father Rahners remarks: " A doctrine can be established without it being made clear how it harmonizes with other doctrines. The proof of the truth of a principle of faith is the first duty of the theologian; while the proof that it is not opposed to other truths is the second ".

Blackfriars for January carries an article by the Rev. Gervase Mathew, O.P., on " Patristic Revival," detailing the benefits that would accrue to Catholicism if the teachings of the Fathers were better known. A study of the Byzantine Fathers in particular would deepen our knowledge and our appreciation of the doctrine of the Mystical Body, for it was especially the later Greek Fathers who developed this doctrine with its many implications. " The limitations of a corporate orientalized culture, which in so many ways had stunted them, drove them to emphasize a conception of the Church as a corporate unity with the Divine." Father Mathew also points out the value derived from the study of the second-century apologists as exemplars in the application of the natural law and of comparative religion to the science of apologetics.

The Treatise on the Apostolic Tradition of St. Hippolytus of Rome,[5] edited by the Rev. Gregory Dix, an Anglican monk, is a most acceptable contribution to the growing collection of patristic writings available in English. The work in its original Greek form has long perished; but by a combination of several fragmentary versions in different languages a fairly satisfactory restoration has been accomplished. The credit of identifying the treatise as the work of St. Hippolytus is due to the scholarly Benedictine, Dom Connolly, who conducted his researches some twenty years ago. In the present edition Dr. Dix prefaces the text with a lengthy introduction, and adds an *apparatus criticus* and some textual notes, promising a more detailed commentary later.

The treatise is especially valuable to theologians in that it contains the liturgy of Baptism, Confirmation and Holy Orders,

[5] London, S. P. C. K., 1937.

as well as the Canon of the Mass, as they were formulated in the early part of the third century. In a work of this character, however, it would be desirable that adequate textual notes be incorporated, to explain passages that offer difficulty from the doctrinal standpoint. Thus, the description of Baptism contains no mention of a form recited by the minister; one who has been imprisoned for the faith is declared to be *ipso facto* a presbyter; and in the form of ordination to the presbyterate there is no explicit mention of the power to offer sacrifice. Such assertions and omissions can be reconciled with Catholic teaching by patristic scholars, and the explanation is best given in conjunction with the text.

The Rev. J. B. Berchem, A.A., contributes an article to *Angelicum*, 1938 II, on " Le Rôle du Verbe dans l'œuvre de la creation et de la sanctification d'après Saint Athanase ". While vigorously opposing those who favored the Arian doctrine of the Word as a created being, intermediate between the Father and the rest of creation, St. Athanasius nevertheless insisted that the Father performs the works of creation and sanctification *through* the Word. Accordingly, the Saint beheld the image of the Word in all the works of God, both natural and supernatural.

Akin to this subject is the brochure by the Abbé Hauret entitled *Comment le Defenseur de Nicée a-t-il compris le Dogme de Nicée?* [6] The author establishes in a convincing manner that throughout his writings St. Athanasius interprets the definition of Nicaea on the consubstantiality of the Word in a perfectly Catholic sense.

* * *

Continuing his splendid series of articles in the *Irish Ecclesiastical Record*, the Rev. John McCarthy, D.D., writes on " The Headship of Christ " in the April issue. After a description of the *gratia capitalis* of the Redeemer, Dr. McCarthy details the divine plan whereby the headship of Christ is extended to creatures, both men and angels. Taking exception to Father Prat's view, that our Lord's headship began only with His Passion, Dr. McCarthy holds that Christ has been our Head in His human nature from the first moment of the Incarnation, although it

[6] Bruges, Beyaert, 1937.

is true that His Passion and Death constituted an occasion wherein mankind became more sublimely incorporated in Him. As the most effective means of our incorporation in Christ Dr. McCarthy proposes the Holy Eucharist, and favors the opinion that the Blessed Sacrament, being the consummation of the spiritual life and the final cause of the other sacraments, must be received, at least in desire (*in voto*), for the attainment of salvation.

The Rev. E. Mersch, S.J., the author of *Le Corps Mystique du Christ* has supplemented this work by a detailed treatment of the moral consequences of our membership in the Mystical Body, entitled *Morale et Corps Mystique*.[7] The author develops at length the theme that Christian virtue, even when manifested in negative practices such as self-denial, is in reality something positive. He also emphasizes the *social* character of virtue, incumbent on Christians by reason of their union through the bond of charity with the other members of the Mystical Body.

In the *Irish Ecclesiastical Record* for February the Rev. T. Motherwey, S.J., writes on the proper object of the devotion to the Sacred Heart of Jesus. In recent years several theological writers have sustained the view that the object venerated in this devotion is the *ethical* heart of the Redeemer—that is not only his organic heart but also His created soul with its faculties, and even His divine wisdom and charity as the dominating principle of His life and activities. Against this opinion Father Motherwey argues, utilizing numerous citations from authoritative ecclesiastical pronouncements, that the proper object of this devotion must be regarded as the *physical* heart of the Saviour, symbolizing His love.

* * *

Mary's Part in our Redemption by Canon George Smith[8] is a noteworthy contribution to Mariology. With theological precision and inspiring devotion the author explains in detail the part taken by the Mother of God in the world's redemption, beginning with her acceptance of the office of motherhood of the Redeemer, continuing through her intercessory activity in

[7] Desclée de Brouwer, 1937.

[8] Burns, Oates and Washbourne, 1938.

heaven, and terminating only when there are no longer any mortals journeying the way of life. From the theological standpoint the most interesting chapters are those that deal with the significance of the term Co-Redemptrix, as applied to Mary. Many theologians interpret this title in the sense that Mary contributed something positive—always dependently on her Divine Son—to the *acquisition* of graces. They hold that she actually collaborated in this phase of the redemptive work, especially by consenting to the divine invitation to become the Mother of the Saviour and by joining her merits (*de congruo*) to the merits (*de condigno*) of her Son for the *gaining* of merit and satisfaction for mankind. However, Canon Smith takes exception to this explanation. He believes that Mary deserves the title of Co-Redemptrix only in the sense that she contributed toward the *application* of the fruits of the Redemption to herself and to the rest of the human race. In other words, the co-redemptive activity of Mary is of essentially the same nature as that of all the other members of the Mystical Body, though it immeasurably surpasses theirs in dignity and in value. The reason why Canon Smith will not admit any positive participation by Mary in the actual acquisition of the graces of the Redemption is that she herself needed to be sanctified by the merits of the Redeemer before she could do anything meritorious. Accordingly, he argues, she could not have collaborated in the *gaining* of those merits. Her power to merit was the *effect* of the Redemption; therefore, it could not be, even partially, its *cause*.

Dr. McCarthy, writing in the *Irish Ecclesiastical Record* for June on "The Blessed Virgin in the Mystical Body," develops the theme of Mary's participation in the Redemption of mankind in a similar fashion and designates as very acceptable Canon Smith's explanation of Our Lady's co-redemptive activity.

Undoubtedly, there is grave weight in Canon Smith's objection to the view that Mary coöperated actively in the acquisition of the graces of the Redemption. Some theologians, like Bittremieux,[9] have indeed sought to reconcile the fact that Mary herself needed redemption with the view that she exercised a positive coöperation in her Son's task of gaining supernatural

[9] *De Universali B. Mariae Virginis Mediatione*, p. 44.

benefits for mankind; but Canon Smith is not satisfied with their explanations.

With Father A. Farrell, O.P., writing in *Blackfriars* for April I believe that Canon Smith's difficulty is not unanswerable. Perhaps a distinction could be made between the *ordo intentionis divinae* and the *ordo executionis,* so that, while we admit that Mary's sanctification was the result of the merits of her Son as foreseen by God, yet in the actual acquiring of those merits subsequently she could have had a positive and active part.

In the *Nouvelle Revue Théologique* for January the Rev. P. Aubron, S.J., writes on the doctrine of Our Lady's universal mediatorship. This doctrine, he believes, is a revealed truth. He proves his thesis principally from the fact that Mary is recognized by the Church as the Mediatress of all graces, as is evident from the liturgy, sermons and catechetical works, and particularly the pronouncements of recent Popes. From this it can be seen that with the passing of the centuries the Church has become conscious that this doctrine is one of the implications of the divine maternity. Father Aubron compares the development of the doctrine of Mary's universal mediatorship to that of the doctrine of the Immaculate Conception; for in the case of each it has been the living faith of the Church rather than formal theological reasoning that has given assurance of the presence of the doctrine in the deposit of faith.

The doctrine of Mary's bodily assumption is the subject of an article by the Rev. C. Friethoff, O.P., in *Angelicum,* 1938 I. After briefly recapitulating the chief arguments adduced in support of this doctrine, the writer classifies some of them as reasons of mere congruity, and others as reasons of sound probative value. The argument which Father Friethoff himself considers most convincing is the fact that by divine decree Mary has been constituted the associate of her Son in the work of man's redemption. This office, he contends, postulates that Mary should enjoy a complete victory over the devil; and such a victory includes a triumph over death similar to that achieved by Christ—that is, an anticipated resurrection.

* * *

A valuable adjunct to the study of sacramental theology is *Maître Simon et son Groupe: De Sacramentis*,[10] a collection of three twelfth-century manuscripts, representing the teachings of master Simon and his school on the sacraments, and now edited for the first time by the Rev. H. Weisweiler, S.J. Naturally some of the views propounded by these writers are nowadays untenable: for the sacramental theology of the twelfth century was quite undeveloped. Thus, only the solemn administration of Penance, accompanied by public penitential works, was designated as a sacrament; and this could be received only once in a person's lifetime. The remission of sins apart from this solemn form seems not to have been rated by Simon and his school as a sacramental pardon. Extreme Unction also, known as *unctio sollemnis infirmorum*, was regarded as a sacrament that could be received only once. One who had received this sacrament must in future practise perfect chastity, so that a married person must receive the permission of his or her partner to be anointed. Only two diriment impediments to marriage were proposed by Master Simon—relationship and solemn vows.

These newly edited documents place Simon as one of the earliest, if not the earliest, of the scholastics to teach explicitly that there are seven sacraments.

It is well to remember, however, that, although the group headed by Master Simon exerted a great influence on the theological thought of their time, not all their teachings represent the unanimous consensus of the twelfth century scholastics on questions of sacramental theology.

Writing on " The Mass Stipend " in the *Australasian Catholic Record* for October and January, the Rev. James Carroll, D.C.L., rejects the theory proposed by the late Father de la Taille, S.J., on the origin of the Mass stipend. According to this theory, the custom of the stipend is derived from the practice of the early Church whereby the faithful furnished the priest with bread and wine for the sacrifice which they wished offered for their intention, so that he became their mandatory and the depository of their offerings, with the obligation of using these offerings for the celebration of Mass according to their intentions, and also received from God for his own sustenance the superabund-

[10] Louvain, *Spicilegium Sacrum*, 1937.

ance of their offerings—the portion not required for the sacrifice. Later, money was substituted for the food offerings; but the contract between priest and donor has remained substantially the same. Dr. Carroll objects to this theory—first, on juridical grounds, because it seems irreconcilable with certain admitted facts, such as that a priest is obliged to say a Mass after accepting a stipend, even though the stipend has been lost through no fault of his (which would not be the case if he were only the mandatory or the depository), and also the fact that the Holy See sometimes condones or reduces the obligation to say Masses. Secondly, he contends, from the historical standpoint Father de la Taille's view offers difficulties, in that it is only by stretching the statements of the authorities he adduces as his supporters—such as St. Irenaeus, St. Augustine, St. Thomas—that they can be interpreted in line with his theory.

Il Ministro Straordinario degli Ordini Sacramentali [11] by the Rev. C. Baisi proposes as probable the opinion that the Pope can delegate a simple priest to confer the sacramental orders—that is, even the diaconate and the presbyterate. The author finds his main argument in two fifteenth-century Bulls—that of Boniface IX in 1400 and that of Innocent VIII in 1489—apparently conferring such powers of ordination on simple priests.[12] Father Baisi justifies his views with the hypothesis that every priest possesses the power to ordain by virtue of his sacerdotal character, but there is needed an additional power of jurisdiction before he can ordain validly; which jurisdiction is given either by episcopal consecration or by a special delegation of the Sovereign Pontiff. By an application of this same hypothesis Father Baisi explains the repetition of simoniacal ordinations in the middle ages; for such ordinations were invalid, even though performed by a bishop, if the Pope had withdrawn from him the required power of jurisdiction.

An article on "Man-Made Divorce" by the Rev. L. I. McReavy in the *Clergy Review* for June deserves commendation for its insistence on the basic argument for the indissolubility of

[11] Libreria Cattolica Italiana, 1935.

[12] The generally accepted interpretation of the Bull of Boniface IX, empowering the abbots of St. Osith's in England to ordain their subjects even to the priesthood, is that the Pope merely permitted the abbots to invite any bishop they might choose, independently of the local ordinary, to confer orders on their monks.—ECCLESIASTICAL REVIEW, Library Table, Feb. 1926, p. 197.

marriage—the fact that divorce is detrimental to the proper bringing up of children. There is a tendency among Catholic writers to emphasize rather the injurious effects of divorce on the secondary features of matrimony—marital love and fidelity, mutual assistance, etc.—and Dr. McGreavy's article is a timely reminder of the fundamental process of reasoning to be used in defending the indissolubility of the marriage bond.

Writing on the essence of Matrimony—*De Essentia seu Materia et Forma Septimi Sacramenti* [13] the Rev. F. Mikula departs from the usual theological view by holding that the matter of this sacrament is the internal consent of the contracting parties, while the form is the external expression of this consent. This, by the way, is the view championed by Navarro two centuries ago.[14] In dealing with the question whether the marriage of two unbaptized persons becomes a sacrament with the baptism of the two, Dr. Mikula makes an unusual distinction. He holds that it does become a sacrament if the parties are still living as man and wife, but not if they have withdrawn their marital agreement—as far as that is possible—by separating. For, he argues, in this latter case there is no longer a sensible sign of conjugal union to be raised to the sacramental dignity.

* * *

In the *Colloseum* for April and also in the London *Tablet* for 23 April appears an article by Christopher Dawson on "Social Factors in Christian Reunion." The author's thesis is that circumstances which in themselves are not of a religious nature—especially nationalistic and cultural differences—are a very potent contributory cause of heresy and schism. "In the history of Christendom, heresy and schism have derived their main impulse from sociological causes, so that a statesman who found a way to satisfy the national aspirations of the Czechs in the fifteenth century, or those of the Egyptians in the fifth, would have done more to reduce the centrifugal force of the Hussite or Monophysite movements than a theologian who made the most brilliant and convincing defence of communion in one kind or of the doctrine of the two natures in Christ." Consequently, Mr. Dawson concludes, the removal of the element

[13] Czerny, Prague, 1937.

[14] Manuale, Cap. 22, n. 20.

of social conflict will be a most effective help toward promoting Christian Reunion. He believes that the present age is more favorable to the cause of reunion than any time since the Middle Ages. For the very fact that Christianity is bitterly opposed by anti-religious forces furnishes a centre around which the scattered forces of Christendom can rally and reorganize.

Mr. Dawson explains in the *Tablet* of 28 May, in reply to a criticism of the Rev. J. Brodrick, S.J., that his article is in no wise intended to favor a materialistic interpretation of history, or to exclude the factors of human freedom and divine providence in the rise of religious conflicts. He regards the social element as only one, yet often a very considerable, factor in begetting divergencies of faith. "The theological controversies of the Reformation involved genuine theological problems, and were not merely an excuse for the political ambitions of the new monarchy and the economic appetites of the new nobility. Nevertheless, it is legitimate to doubt if the English schism would ever have taken place if those non-religious factors had not been present."

FRANCIS J. CONNELL, C.SS.R.

Mount St. Alphonsus, Esopus, New York.

Book Reviews

THE PHILOSOPHY OF SAINT BONAVENTURE. By Etienne Gilson. Translated by Dom Lloyd Trethowan and F. J. Sheed. Sheed & Ward, New York City. 1938. Pp. xiv+557.

The French edition of Professor Gilson's book has been known to scholars for nine years, and a German translation was published in 1933. To have it in English is a definite asset. Scholars and laymen interested in medieval thought in general and in the great Franciscan's philosophy in particular will be happy to study the work of so competent an author.

Professor Gilson approaches his subject from the historian's point of view. Nobody can ever hope to write on the history of philosophy, unless he is a philosopher himself. Understanding philosophy, however, is not sufficient; the ways of the historians have to be used too. Professor Gilson's mind is an exceptionally happy union of both the philosopher's and the historian's.

The historian supplies a very interesting sketch of Saint Bonaventure's personality and of the determining rôle it played in the development of his ideas on philosophy and theology. The introductory chapter on " The Man and His Period " describes the various influences to which Bonaventure had been subjected; the subtle analysis showing the essential Franciscan element in the Seraphic Doctor's philosophy is especially attractive. Bonaventure aimed at " a metaphysic of Christian mysticism " which sprang from his individual nature and from the general mentality of his order. His own point of departure, as well as the atmosphere of Franciscan spirituality, conditioned the evolution of a philosophy very different from the one which his contemporary, Saint Thomas, has left to posterity. There is, for that matter, no historical proof of the often alleged friendship between the two saints, and it seems that it is rather legendary.

As for Saint Thomas, so for Saint Bonaventure, experience provided the starting-point. But the latter's experience was of a kind very different from the one Saint Thomas relied upon. Aquinas, following the lead of Aristotle, made external experience the basis of his philosophy. Bonaventure, faithful to the Augustinian tradition, felt the desire of God to be a natural sentiment and its complete justification to constitute the actual matter of all true philosophy. Aristotle was to him, accordingly, an eminent scientist, but not at all an authority on metaphysics; Bonaventure knew his Aristotle quite well and often quotes him, but he is not willing to accept his philosophy. He became a severe critic of natural philosophy; Chapter II of the book gives a very clear and complete account of Bonaventure's views on this point.

Chapters III to VI deal with the theology of Bonaventure, the evidence of God's existence, the ideas and divine knowledge, the power and the will of God, creation. In regard to this latter, the peculiarities of Bonaventure's way of thought, as distinguished from those of the Stagyrite, become very clear. The Schoolman looks at the world as at a book of which the single things are the words, and he applies, accordingly, to this book in which the glory and the secrets of God are written, the traditional methods of interpretation of the Scriptures. There is, behind the literal sense, an allegorical sense, revealing truths of faith, a tropological sense by which the mind discovers moral precepts behind a passage (for instance, of an historical narrative), and an anagogical sense by which the soul is raised to the desire and love of God. The work is, says Bonaventure, like a mirror full of lights presenting divine wisdom, and like a coal sending out light. The analogy of being is not only a law of ontology, a principle of reality; it is at the same time a rule of interpretation, the expression of a meaning hidden behind things.

The discussion of analogy (Chapter VII) is followed by the chapters setting forth the philosopher's ideas on the angels, inanimate bodies and light—which is considered as the substantial form of bodies, an idea of neo-Platonic origin and common to many of the medieval scholars adhering to the Augustinian tradition—the animals, the human soul. (Chapters VIII-XI). Professor Gilson gives then a very thorough and extensive analysis of Bonaventure's views on the illumination of the intellect and on moral illumination (XII, XIII). The discussion of the faculties and their relation to the soul necessitates an explanation of a notion peculiar to Bonaventure, the one of " reduction ". The faculties are distinct as such, but one as different faculties of the same substance, and in consequence, although they are not substances, all that is positive in their being must be reduced or referred to the class of substance (p. 345). The theory of illumination, of intellect in regard to knowledge, of will in regard to virtue, brings out still more clearly the difference between this philosophy and Thomism, though both, of course, hold the same opinions on the basic principles of Christian metaphysics. The illumination of intellect and the moral illumination are conceived by Bonaventure in a strictly parallel manner. The points of difference have been indicated by Saint Thomas himself: eduction of forms into being, acquisition of virtues, acquisition of knowledge. " For Saint Thomas, the form engenders in matter a form which it imposes upon it and to which the matter is subjected; for Saint Bonaventure, the form awakens in the interior of the matter a potential form which that matter already contains. For Saint Thomas, the intellect uses the sensible to make the intelligible, and is the cause of those first principles which, in their turn, become

its tools for the construction of the whole edifice of knowledge; for Saint Bonaventure, the intellect finds within itself the intelligible, which it has not constructed from the sensible, but received from an interior deeper within itself than its own interior. For Saint Thomas the will acquires natural virtues which, precisely *as* natural, owe their development only to exercise and habit; for Saint Bonaventure the will only awaits grace for the completion of the same virtues, which precisely as natural are already in it in germ " (p. 428).

There is one sole cause for this triple disagreement. Nature contains, according to Saint Thomas, nothing that is not given to it by God; but once made by God and assisted by Him, it contains in itself the sufficient reason for all its operations. For Saint Bonaventure, nature has not received from God such an original equipment that a general divine influence can account for its highest operations. God is continually " completing " nature as nature.

Chapter XIV, on Nature, Grace and Beatitude, returns, as it were, to the beginning of Bonaventure's philosophizing; his mind indeed moves, as Professor Gilson says in his concluding chapter—the Spirit of Saint Bonaventure—round a mysterious centre. Determining this centre of things, for philosophy, means assuring us the possession of it by conferring upon us the habit of mind whereby we turn toward it inevitably from whatever point where we find ourselves, and the aptitude to relate any other point to the centre (p. 471). This aptitude is, as the author points out, very much like the one Pascal assumed. Bonaventure's philosophy is difficult to grasp in its full meaning, because of its being such a perfect unity. One can understand parts of most philosophical systems, though no true understanding of the whole philosophy; and this gives rise to grave mistakes; but it is impossible to break out, as it were, parts of the edifice Saint Bonaventure has erected and discover their meaning, because all points of this philosophy are so closely related to its very centre that they cannot be understood unless this centre is grasped first. But to arrive there one has to follow all the many ways and apparent digressions along which Bonaventure and his competent interpreter leads us.

Bonaventure, though essentially a mystic and though he does not allow for the existence of a philosophy independent of theology, is nevertheless a great philosopher. His doctrine is one of the two peaks which scholasticism reached in the thirteenth century, the philosophy of Aquinas being the second. The place of Saint Bonaventure's philosophy in the history of philosophy forms the topic of the last pages of this exceedingly well written and fascinating book.

It is to be regretted that the very instructive notes of the original edition have been cut down to mere textual references and some few explanatory comments, and that there is no subject-matter index but

only one of proper names. The translation reads well. There are a few passages one would perhaps wish rendered differently.

THE CONFLICT BETWEEN ETHICS AND SOCIOLOGY. By the Right Rev. Simon Deploig. Translated by the Rev. Charles G. Miltner, C.S.C. St. Louis, B. Herder Book Company. Pp. vi+386.

The title of this book is somewhat misleading, as it deals with only one school of sociology, that founded by Professor Durkheim in Paris and represented by him and by Levy-Bruhl. All other schools are disregarded, with the exception of the older German economics from which Durkheim took his fundamental ideas.

The introductory chapter sets forth Durkheim's criticism of moral philosophy, which is based mainly on the idea that science is merely descriptive and knows nothing of precepts and ends. Durkheim's attitude against freedom and determinism is rather uncertain, but basically it amounts to a causalistic and more or less materialistic view. This idea of sociology—which is but one among several—is analyzed in the second chapter, followed by a discussion on the science of morals. The chapters on social realism and the genesis of Durkheim's system give a critical survey of the historical connexions already mentioned. This rather lengthy discussion seems to have but a limited interest and contributes little to the clearing up of the alleged conflict between ethics and this school of sociology. Nor does Chapter VI, which sketches the development of sociological ideas in France, beginning with Rousseau. The most important part of the book is Chapter VII, which contains a very interesting analysis of the method of St. Thomas's moral and political science. "The idea . . . St. Thomas had of ethics and of politics is not at all the idea which subsequently was made over into natural law." The matter is discussed under six heads: The Domain of Ethics, Ethics a Practical Science, The Problem of Ends, The Variations of Morality, Deduction and Adaptation, Social Morality. The author proves conclusively that the ethics which Levy-Bruhl and his followers criticize is not to be confused with the science of morals. What Durkheim's school calls sociology is, furthermore, only a particular conception of social science based on the axiom, "The social being is of another nature than that of associated individuals". He denies, therefore, the possibility of psychologically explaining social phenomena and believes social environment and the tendencies of individuals to be the determining cause of social development. Durkheim, however, does not remain true to his own theory and, in fact, is guilty of quite a few self-contradictions. If the idea of sociology is conceived in its true sense, there is no enmity between this science and

Thomism. Sociology and the Thomistic philosophy of morals are not only foes, they are true allies, the latter supplying a satisfactory basis and a necessary completion of the former.

The author doubtless had good reasons for limiting his criticism to Durkheim's school because of the rôle it plays in French literature. However, by taking account only of this peculiar theory, the book becomes less interesting than it could have been. Notwithstanding this restriction, we have to thank the author for the trouble he took in bringing forth the inner inconsistencies of Durkheim's theory, and in pointing out the essentials of the scholastic method in this field of research.

GEBET UND GOTTESDIENST IM NEUEN TESTAMENT. By Josef Maria Nielen, S.T.D. Herder: St. Louis. Pp. xxv+332.

This comprehensive volume, the outgrowth of the liturgical movement in Germany, has received very favorable reception in Europe. Its chief aims is the scientific analysis of public, private and common prayer in the early Church as gleaned principally from the New Testament, although Old Testament references are numerous. Thus a complete survey is presented of the various forms of prayer in their historical development in the early Church.

Nothing of this kind that has so far appeared in this country equals this work in scope and thoroughness. As the author states in the preface, it is a biblical study in early liturgy and ethics. For that reason it is of interest to the theologian as well the cleric. Philologists, historians, sociologists and the educated laity will find in the work more than a mere stimulus to pursue favorite studies in things biblical.

The first section is an analysis of public prayer and public worship in the light of Christ's own words; a discussion of the public prayers of Christ in the synoptics; the treatment of Christ's prayers in the Gospel of St. John; an interesting topic about the community prayer of Christ, based on Matt. 14:26; and 26:30; an instructive exposition of the Our Father as a community prayer; Christ's position and attitude to Jewish public worship, etc. The second division of the book deals specifically with the distinctly Christian common worship, the centre of which is the " Breaking of the Bread " and the participation of the faithful in it, and their participation in common prayer, reading of the Scriptures, singing of the Psalms, etc.

The exhaustive, critical, and living analysis of the matter gives the book life and our faith a new reality. Those who think that the medieval concept of union of life and faith existed only in the Ages of Faith, will be agreeably surprised, as well as inspired to a new realization that this union is intended by Christ, and attainable in our

own days. It is inspiring to know that a study of liturgy can be made a source of a more living faith even though the approach be highly technical.

The book includes a worthwhile bibliography of over three hundred volumes, covering general and special problems of the Old and the New Testament. Attached is also a complete index. It is to be hoped that the volumes will soon find a competent translator.

THE LIFE OF FATHER FRANCIS JORDAN. By the Rev. Pancratius Pfeiffer. Translated by the Rev. Winfrid Herbst. St. Nazianz, Wis., The Society of the Divine Savior. Pp. 574.

BLESSED JOSEPH PIGNATELLI. By Monsignor D. A. Hanly. New York, Benziger Brothers. Pp. xii+269.

The recently awakened realization of the importance of Catholic history and biography has resulted in an avalanche of "lives" of saints and scholars, great and near great. Some of these biographies are very well done, more are passable or mediocre, a few are quite poor. Even those in this last category, however, are not without value, even though it be merely to encourage a more able writer to undertake the same task.

No excuses need be made for Monsignor Hanly's biography. It was the author's intention to present a book for popular reading and to acquaint Americans with the Spanish prince-priest who kept alive the spirit of the Jesuits during the years of the Society's suppression. He has succeeded in his purpose, but in addition he has brought to his task a nice discrimination that makes the book a real contribution to scholarship. Limitations of space make it necessary that much of the life of Blessed Joseph be given in outline, but Monsignor Hanly has seen to it that the aptitude for government and organization as well as his hero's humility and charity are clearly discernible. These were the life of Blessed Joseph Pignatelli.

The Life of the Founder of the Salvatorians is quite a different book. Father Pfeiffer's object was to preserve for the members and friends of his order the main facts of the founder's life and particularly the story of the early days of the Society's existence. Consequently he has set down a great number of facts, buttressed with quotations from letters and documents, and is little concerned with literary style or with historical discrimination. As he says in his Foreword, "We describe the events in the order in which they happened and as we ourselves for the most part experienced them." The book, therefore, is not one that will appeal to the general or casual reader, but will be

invaluable to future historians of the Society and deserves a place on the shelves of Catholic college libraries.

Father Herbst's translation is often too literal, and the omission of an index is a serious lack. A large number of illustrations add considerably to the value of the book.

I SANTI NELLA STORIA DELLA MEDICINA. Adalberto Pazzini. Roma, Casa Editrice "Mediterranea" della "Libreria Cattolica Internazionale". 1938. Pp. 607.

The author, Professor of Medical History at the Royal University of Rome, attempts for the first time to collect all that is known on saints who were physicians or who had something to do with the art of healing, whether the data found in documents and stories are authentic or only legendary. The wide range of his studies is shown by the bibliography of some seventy-five pages.

A short introductory chapter on legend in medical hagiography precedes an historical inquiry on the various catalogues of saint-physicians. The first of these catalogues was drawn up by André Tiraqueau (1480-1558), the last by Henri Bon in 1936. Professor Pazzini then sketches briefly what little is known on medical subjects in the Old Testament and proceeds to report all data available on medicine during the first five centuries of Christianity. He begins very aptly with Christ the physician and mentions every name in any way connected with medicine. There are some cases in which no justification of such a connexion can be discovered. In many cases the information is rather unsatisfactory.

Twenty pages are devoted to the study of medicine in the life and the rules of the Oriental Fathers, that is, to hygienic measures observed in the old monasteries, medical advice contained in the statutes of Saint Anthony the Abbot and of Saint Pachomius, etc.

The following sections deal with medicine as connected with occidental convent life, with medieval medicine and the development of medical science, so far as saints are concerned, during the first part of the Renaissance.

To this is appended an instructive study on Christian hospitals and nursing, beginning with Sister Samson who, under the reign of Emperor Justinian, established the first hospital for the poor and the sick, at least according to legendary reports. But of others, for example, Sister Pammachius (fourth century), we have reliable sources; they founded not only hospitals, but did there all kinds of work, nursing the sick, taking care of the blind and the crippled, feeding the poor. Saint Elizabeth, Saint John of God, Saint Camillus de Lellis, Saint Vincent of Paola and others turn up in these pages. But the reader

wonders that no word is said of the Knights of Saint John and of the Teutonic Order, though Saint Elizabeth, for instance, was closely connected with the latter.

The author, however, is fully conscious of the possible deficiencies inevitable in such a first attempt. We may well be grateful to him for his work, the more so as it is penetrated by a spirit so Christian and scholarly. Pazzini's book is a wholesome sermon preached to the medical world which so often believes science and medicine to be incompatible with Christianity.

LA PHILOSOPHIE CHRETIENNE JUSQU'A DESCARTES. III. Les Systematisations Scholastiques de la Philosophie Chretienne. Par B. Romeyer, S.J. Paris, Bloud & Gay. Pp. 186.

This third volume of the author's work on Christian philosophy aims at tracing the sources of the various schools of thought in the scholastic tradition. Starting with the great St. Augustine, Father Romeyer shows how the efforts of Mamert, Boethius, Cassiodorus, Alcuin and Rhabanus Maurus advanced its cause until St. Anselm in the eleventh century brought out its deeper significance. St. Bonaventure carried it further in his admirable synthesis. Hugh of St. Victor, and William of Auvergne also come in for the part they played in this line of thought.

Another source begins with Dionysius and extends to the time of St. John Damascene and Scotus Erigena.

To see the stages of the Aristotelic-Thomistic synthesis unfold at the hands of the author is to marvel at the vicissitudes which truth encountered until it was finally crystalized in the writings of the Angelic Doctor.

The history of the problem of the universals, always a controversial point among the schoolmen, is treated with erudite touch.

After the demise of the great thinkers of the thirteenth century the gradual decline of metaphysical thought is a sorry history, brightened only occasionally by such works as those of Caproleus, Cajetan, and Sylvester of Ferrara. The tendency grows stronger toward the newer physics, social studies and democratic education as time passes, until the appearance of Descartes.

The work is well done. Written in scholarly fashion, it shows the efforts of painstaking research and a calm appraisal of the many thinkers and works that form its object. It deserves the attention of all who are intent on furthering their knowledge of scholastic thought.

PHILOSOPHIA SCHOLASTICA SECUNDUM RATIONEM, DOCTRINAM ET PRINCIPIA S. THOMAE ACQUINATIS. Ad Usum Seminariorum. Vol. I. Introductio Generalis ad Philosophiam Scholasticam, Dialectica, Critica, Ontologia, Cosmologia. By Francis X. Calcagno, S.J., S.T.D., Ph.D. Neapoli, I. M. d'Auria, S. Sedis Apostol. Typographus. Pp. viii+467.

In this work Father Calcagno presents the groundwork of scholastic philosophy to the novice. It seems a bit strange, however, that in a work "*secundum rationem, doctrinam et principia S. Thomae,*" the author should depart from the Angelic Doctor in such an important part of his synthesis as the division of philosophy.

Of necessity the matter in this first volume is treated briefly, leaving further amplifying to the instructor. The tract on logic omits recent developments in this science; in cosmology there is very little of scientific data brought to bear on the scholastic theory. Perhaps the best part of the work is found in Critics, where some space is given to the Italian philosophers Gentile and Croce. These two men have had a wide circle of followers outside the scholastic school and accordingly they deserve mention.

The Latin is simple and concise. There is very little space given to footnotes; there is a notable absence of the disputes within the scholastic school. The text does not make a great contribution to the already too numerous manuals of scholastic philosophy.

CONFIRMATION IN THE MODERN WORLD. By Matthias Laros. Translated by George Sayer. New York: Sheed & Ward. 1938. Pp. vii+229.

Quite original in treatment is this study of the Sacrament of Confirmation. The aim of the author is to study the inner meaning of the Church's teaching about Confirmation so that the reader may derive practical help in his particular difficulties and needs.

Confirmation, he points out, is the *Sacrament* of Catholic Action. "Before all, the Church is those who have been confirmed and have thereby received the Spirit of God which empowers them to do God's work in the world, that is, to continue the divine-human work of the God-man, Jesus Christ." If one's Catholic Action lacks vigor and vitality, this is due solely to the slothfulness of his obedience to the Spirit of God who is given to him in Confirmation.

Confirmation is the sacrament of personality; the sacrament of the soul's maturity, of man's spiritual coming of age. Indeed it actually effects it. It is the Sacrament of the common priesthood, considered

of high importance in the early days of the Church, but almost lost sight of since the Reformation—the sharing in the priestly power of the great High Priest. The Sacrament of the Apostolate, it gives to men the power and ability to protect their faith against every onslaught, to invigorate the Church's mission in the world and to extend the doctrines of Christianity into regions where an ordained priest can never set foot. As a consequence of its being the Sacrament of the full-grown man, of the universal priesthood and of the apostolate, it can readily be called the Sacrament of Catholic Action, as the Holy Father understands and has explained the term. Chapters detailing the above thesis make up the major part of the book. A chapter on the Seven Gifts of the Spirit and the laws of life and the sin against the Holy Ghost complete the volume.

The book is written in simple language and in popular tone. Some readers will deprecate the Germanisms which appear in spite of the good work of the translator. Priests will find it full of valuable suggestions for adult Confirmation classes, or it can be given to *confirmandi* for private reading.

Book Notes

In providing a *Practical Manual for Marriage Cases,* the Very Reverend William J. Doheny, C.S.C., J.U.D., has made a definite contribution to contemporary canonical literature. Offering this book as a companion volume to his recent work, *Canonical Procedure in Matrimonial Cases,* Doctor Doheny gives us a supplement of the highest practical value.

In Part 1, he presents the Instruction of the Congregation of the Sacraments, 15 August, 1936, to be observed by diocesan tribunals in the settlement of cases dealing with the nullity of marriage, both in Latin and in a well turned English version. Part III offers a most adequate set of formularies that are to be used in a judicial canonical procedure. This has supplied a definite want. It has been the practice of diocesan courts to borrow their formularies from many formularies of the civil law. This has begotten a variety of form and arrangement. Doctor Doheny offers us a set of formularies fashioned after the formularies used in the Roman Rota. They are simple, direct and complete, and will be of great help to notaries in the preparation of their formularies for the Acta Processus in a matrimonial cause.

Logically beginning with the appointment of the court personnel, including Officialis, Vice-Officialis, and others, and proceeding step by step with apposite comment or admonition here and there on some possible contingency that may arise in the prosecution of a cause, Doctor Doheny gives specific reference to the matter for solution to the Code, or to the Instruction of the Congregation of the Sacraments. He follows the Introduction of a marriage cause from the Libellus up to the definitive sentence in first instance, and its further prosecution if due warrant suggests to the prosecution of the individual case in second instance. His treatment in this phase of the work evidences the practice and experience from his schooling in the Roman Rota.

In Part III, Doctor Doheny offers specimens of the Annual Report on Matrimonial Cases that is to be made by the Diocesan Curia to the Holy See; and in an Appendix offers three Instructions of the Congregation of the Sacraments under respective dates 27 March, 1929; 23 December, 1929; and 1 July, 1932.

Every student of canon law, any priest whose work brings him in contact with marriage cases, and in particular those priests who have been assigned to work in their diocesan curia will find the volume a really " practical manual for marriage cases ".

A second edition of *The Pastor and Marriage Cases,* by the Rev. Matthew Ramstein, O.M.C., has been prepared by Benzigers. (New York, pp. xvi + 252.) The new edition has been revised to accord with the 1936 Instruction of the Sacred Congregation of the Sacraments. The book is fundamental and practical, and was written for priests on the mission rather than for members of diocesan tribunals.

The second and third volumes of Dr. Francis X. Calcagno's Philosophia Scholastica Secundum Rationem, Doctrinam et Principia S. Thomae Aquinatis take up psychology, natural theology and ethics. The former Rector of the Gregorianum has prepared a text which advanced students will find somewhat deficient, as are necessarily all philosophical text books, but which will be welcomed by seminarians. It was for the latter that the series was primarily written. The arrangement is orderly; the Latin style clear and easy. (Naples, M. d'Auria, pp. 570 and 367.)

Succinct and adequate is *A Catechism on Birth Control* by His Excellency Bishop Noll. (Huntington, Ind. Our Sunday Visitor Press. Pp. 62). In his Introduction the author summarizes what his questions and answers demonstrate. Nature denounces the practice as immoral. It is the sure road to national decay. Statistics prove it to be a social menace. It is a nasty thing even to contemplate. The Bible declares it to be a " detestable thing ". The best medical conviction anathematizes it. Many authorities condemn it as uneconomic.

The little book can be recommended for the priest's own reading and for

distribution. Cloth bound it costs 50c.; paper bound, $8.00 per 100.

The Proceedings of the First General Meeting of The Catholic Biblical Association of America is now available in printed form. (St. Meinrad, Ind. The Abbey Press, Pp. 156.) The Introduction is by His Excellency the Most Rev. Edwin O'Hara. The late Father Butin writes on "Revision of the Hebrew Text of the Pentateuch". Follow chapters on "Early Revisions of the Septuagint", "Recent Developments in the Study of Early Revisions of the Greek Gospels", "The Vulgate, The Official Latin Text", "St. Jerome's Revision of the Old Latin N. T.", "Critical Principles Governing Some Early English New Testament Translations", "Principles Governing the Revision of the Douay-Rheims New Testament", and "Revision of the Douay-Rheims Old Testament." Writing to create interest in the aims and work of the Association, the various authors have been careful to use non-technical terms except where it is unavoidable. The *Proceedings* will give the priest on the mission a good idea of what the Association is trying to do.

Social Ideals of Saint Francis is a slender volume on a subject packed with dynamite. Its sub-title is the book's best, brief description: Eight Lessons in Applied Christianity.

It was a laudable undertaking to gather the proceedings of the Fourth Quinquennial Congress of those enthusiastic Tertiaries who met at Louisville, Ky., in October, 1937, and to crystallize them in book form in order to give an epitome of the important discussions. This present volume, the last installment of the proceedings, gives evidence of the difficulties of such a task, for it has been inevitable to avoid some lack of thought sequence. Another defect, almost unavoidable in editing composite materials, is the unevenness of the style.

However, the subject is so important that all might well study the spirit of St. Francis since it effected so much amelioration in ages past. There was perhaps no time when a study of the philosophy of Saint Francis was so imperative as in our present crisis. (Fr. James Meyer, O.F.M., Saint Louis: Herder, 1938, Pp. 128).

Although the subject is one of practical importance only to diocesan officials, the average pastor will find *The Canonical Erection of Parishes* quite interesting. (By Nicholas P. Connolly, J.C.D. Washington, D. C. The Catholic University of America. Pp. x + 119. Price, $2.00).

After an historical synopsis of the development of parishes and the growth of legislation, Dr. Connolly takes up the preliminary notions concerning procedure, conditions for the erection of parishes, the procedure in detail, and then gives a short chapter on religious and national parishes. Establishment by creation is mandatory wherever it has not yet been accomplished, but in territory subject to the Sacred Congregation for the Propagation of the Faith it may be partially accomplished or entirely delayed until circumstances make the subdivision of the diocese feasible. No canonical cause is required for creation. The prime consideration is the good of souls and of the faith. A canonical cause is always necessary for valid division. Canonical causes are exclusively: (1) difficulty for a considerable number of parishioners to attend the old parish, and (2) excessive number of parishioners in the old parish. For a new parish there must be a sufficient population, consisting of at least ten families. Clear and permanent boundaries are to be defined, and sufficient means of support are necessary for valid foundation. Provision should be made for a parish church and for a permanent residence for the pastor.

While Dr. Connolly's dissertation is not an outstanding work, he has handled his matter competently, and provided the only study in English on the subject.

Advance reports on the Rev. Dr. Francis E. Moriarty's treatise on absolution from censures in extraordinary cases augur an outstanding volume on a subject of interest and importance to parish priests. The study considers the provisions of Canons 2252 and 2254, and Dr. Moriarity is reported to have done a splendid piece of research. The book is a Canon Law Study of The Catholic University of America.

As these studies are published in limited editions, it is suggested that priests interested in this subject send their order before publication. (Wash-

ington, D.C. The Catholic University of America. Price, $2.00.)

Three other studies are listed for publication during the summer: *The Pastor's Obligation in the Prenuptial Investigation* by the Rev. Dr. James J. Donovan, *The Canonical Erection of Parishes* by the Rev. Dr. N. P. Connolly and *Radical Sanation of Marriages* by the Rev. Dr. Robert J. Harrigan. No advance reports have been received on these dissertations, but undoubtedly they will be up to the high standards of the other Canon Law Studies. (Washington, D. C. The Catholic University of America. $2.00 each).

Books Received

BIBLICAL.

SUMMA INTRODUCTIONIS IN NOVUM TESTAMENTUM. Auctore, Paulo Gaechter, S.J. Verlag Felizian Rauch, Innsbruck-Leipzig. 1938. Pp. x + 264. Preis, RM. 7.20.

INTRODUCTIO BIBLICA SEU HERMENEUTICA SACRA in omnes libros Veteris ac Novi Foederis. Editio Septima: Taurinensis documentis et decretis ultimis dicata novisque curis reformata et aucta. Auctore, Ianssens-Morandi. Casa Editrice Marietti, Torino, Italia. 1938. Pp. vii + 428. Prezzo, Lib. It. 14.

RESEARCH INTO THE TEXT OF I SAMUEL I-XVI. A Contribution to the Study of the Books of Samuel. By P. A. H. De Boer. H. J. Paris, Amsterdam, 1938. Pp. 92. Price, Fl. 2.25.

THEOLOGICAL AND DEVOTIONAL.

DE DEO UNO. Commentarium in Primam Partem S. Thomae. Auctore P. Reginaldo Garrigou-Lagrange, O.P., Professore in Facultate Theologica Instituti "Angelicum" de Urbe, Socio Academiae Romanae S. Thomae Aquinatis. Desclée de Brouwer et Cie., Paris, France. 1938. Pp. 582. Prix, 115 francs.

ERSTE ABTEILUNG HOMILETISCHES QUELLENWERK. Stoffquellen für Predigt und Christliche Unterweisung. Homiletisches Handbuch. Von Anton Koch, S.J. Zweiter Band. Dritter Teil: Die Lehre vom Gottesreich der Kirche. Vierter Teil: Die Lehre vom Gottelsleben der Gnade. B. Herder, St. Louis, Missouri. 1938. Pp. viii + 492. Price, $4.00.

JE CROIS EN DIEU (SON EXISTENCE). Par l'Abbé J. Raimond, aumônier de la Légion d'Honneur. Tome Deuxième, "Cours Synthétique de Religion". Desclée de Brouwer, Paris, France. 1938. Pp. 286. Prix, 15 francs.

THE FAITH IN PRACTICE. Catholic Doctrine and Life. By the Reverend Philip Hughes. Longmans, Green & Company, New York City. 1938. Pp. viii + 286. Price, $2.00.

THE PERTH SCHEME OF CHRISTIAN DOCTRINE. By the Reverend John T. McMahon, M.A., Ph.D., H.Dip. Ed. Carroll's Ltd., Perth, Western Australia. 1938. Pp. 74. Price, 1/-

CAEREMONIALE IUXTA RITUM ROMANUM SEU DE SACRIS FUNCTIONIBUS Episcipo celebrante, assistente, in partes septem digestum. Manuale iuxta novissima decreta S. Rituum Congregationis et Codicem Iuris Canonici. Volumen III: De Sacris Functionibus infra annum occurrentibus et de Sacris Functionibus extraordinariis. Auctore, Sac. Aloysius Moretti. Casa Editrice Marietti, Torino, Italia. 1938. Pp. xvi + 586. Prezzo, Lib. It. 30.

INSTITUTIONES THEOLOGIAE MORALIS AD NORMAM IURIS CANONICI quas veteri Compendio a P. Gabriele De Varceno O.M.Cap., confecto P. Seraphinus a Loiano. Volumen Tertium: Theologia Specialis, Pars IV, V, VI. Casa Editrice Marietti, Torino, Italia. 1938. Pp. 1004. Prezzo, Lib. It. 40.

RADIO REPLIES IN DEFENSE OF RELIGION. Given from the Catholic Broadcasting Station 2 S. M., Sydney, Australia, by the Reverend Doctor Rumble, M.S.C. Revision of Australian edition by the Reverend Charles Mortimer Carty. Preface by the Right Reverend Monsignor Fulton J. Sheen, D.D. The Cathedral Press, Saint Paul, Minnesota. 1938. Pp. xvii + 345. Price, 50c.

THE POWER OF LOVE. By the Reverend John A. O'Brien, Ph.D., LL.D. The Paulist Press, New York City. 1938. Pp. 63. Price, $1.00.

POEMS ON THE LITANY OF THE SACRED HEART. By the Reverend John J. Rauscher, S.M. Benziger Brothers, New York City. 1938. Pp. 72. Price, $1.25.

THE SAINTS OF THE CANON OF THE MASS. By V. L. Kennedy, C.S.B. Studi di Antichita Cristiana, XIV. Pontificio Istituto di Archeologia Cristiana, Via Napoleone III, Roma, Italia. 1938. Pp. 212. Price, $2.00.

THE CANONICAL ERECTION OF PARISHES. By the Rev. Nicholas P. Connolly, J.C.D. Washington, D. C.: The Catholic University of America. Pp. x + 119. Price, $2.00.

THE PASTOR'S OBLIGATION IN THE PRE-NUPTIAL INVESTIGATION. By the Rev. James J. Donovan, J.C.D. Washington, D. C.: The Catholic University of America. Pp. xii + 314. Price, $2.00.

PHILOSOPHICAL.

THE HIGHER LEARNING IN AMERICA. By Robert M. Hutchins. Yale University Press, New Haven, Conn. 1938. Pp. 119. Price, $2.00.

IN THE SPIRIT OF WILLIAM JAMES. By Ralph Barton Perry. Published for Indiana University by the Yale University Press, New Haven, Conn. 1938. Pp. 211. Price, $2.00.

PSYCHOLOGY AND RELIGION. The Teny Lectures. By Carl Gustav Jung. The Yale University Press, New Haven, Conn. 1938. Pp. 131. Price, $2.00.

REALITY AND VALUE. An Introduction to Metaphysics and an Essay on the Theory of Value. By A. Campbell Garnett. The Yale University Press, New Haven, Conn. 1938. Pp. 320. Price, $3.00.

THE INTELLIGENT INDIVIDUAL AND SOCIETY. By P. W. Bridgman. The Macmillan Company, New York City. 1938. Pp. 305. Price, $2.50.

HONESTY. By Richard C. Cabot. The Macmillan Company, New York City. 1938. Pp. ix-326. Price, $2.50.

THREE THEORIES OF SOCIETY. By the Reverend Paul Hanly Furfey, Ph.D. The Macmillan Company, New York City. 1938. Pp. xii + 251. Price, $2.00.

KNOWLEDGE AND SOCIETY. A Philosophical Approach to Modern Civilization. By G. P. Adams, D.S. Mackey, W. R. Dennes, P. Marhenke, J. Lowenberg, S.C. Pepper and E. W. Strong. D. Appleton Century Company, New York City. 1938. Pp. xiii + 417. Price, $2.75.

I BELIEVE IN EDUCATION. By Edward A. Fitzpatrick. Sheed & Ward, New York City. 1938. Pp. x + 218. Price, $2.50.

LA PERCLUSE HEROÏQUE. Par Paulin Renault. L'Edition Universelle S.A., Brussels, Belgium. 1938. Pp. 227. Prix, 12 francs.

CIRCULUS PHILSOSPHICUS SEU OBJECTIONUM CUMULATA COLLECTIO iuxta methodum scholasticam. Volume IV: Psychologia. Auctore Caesare Carbonne. Casa Editrice Marietti, Torino, Italia. 1938. Pp. viii + 888. Prezzo, Lib. It. 30.

RESOURCES FOR LIVING. A Plain Man's Philosophy. By Gaius Glenn Atkins. New York: Harper & Brothers. 1938. Pp. xviii + 254. Price, $2.50.

THE VALIDITY OF RELIGIOUS EXPERIENCE. By F. E. England. 1938. Pp. 288. New York: Harper & Brothers. Price, $2.00.

WHAT HAS CHRISTIANITY TO SAY. By F. R. Barry. New York: Harper & Brothers. 1938. Pp. 192. Price, $2.00.

QU'EST-CE QUE LE CATHOLICISME. By R. P. Sertillanges. 1938. Paris: Editions Spes. Pp. 48. Price, 4 francs.

THE UNITY OF PHILOSOPHICAL EXPERIENCE. By Etienne Gilson. New York: Charles Scribner's Sons. Pp. xii + 330. Price $2.75.

THE DEGREES OF KNOWLEDGE. By Jacques Maritain. Translated from the Second French Edition by Bernard Wall and Margot R. Adamson. New York: Charles Scribner's Sons. Pp. xviii + 475. Price, $6.00.

HISTORICAL.

ANNUARIO. Università Cattolica del Sacro Cuore. Per l'Anno Accademico XVI: 1937-38-XVI. Società Editrice "Vita E. Pensiero", Milano, Italy. 1938. Pp. viii + 397. Prezzo, Lire Venticinque.

FATHER DAMIEN. By the Right Reverend Monsignor Victor Day. Our Sunday Visitor Press, Huntington, Indiana. 1938. Pp. 39. Price, 10c.

THE NEW IRELAND. By J. B. Morton. Sands: The Paladin Press, London, England. 1938. Pp. v + 114. Price, 3/6.

THE CATHOLIC HISTORICAL REVIEW'S GENERAL INDEX TO VOLUMES I-XX. (1915-1935). Compiled by Rev. Harold J. Bolton, S.T.D. Washington, D. C.: The Catholic University Press. Pp. viii + 228. 1938. Price, $2.00 postpaid.

AN AMERICAN WOMAN. The Story of Elizabeth Ann Bayley Seton. By the Rev. Leonard Feeney, S.J. New York: America Press. Pp. 272. Price, $2.00.

MISCELLANEOUS.

POETRY AND CRISIS. By Martin Turnell. Sands: The Paladin Press, London, England. 1938. Pp. viii + 88. Price, 2/6 *net*.

PAMPHLETS FROM THE CATHOLIC TRUTH SOCIETY of London.

At Prayer. By the Very Reverend Bede Jarrett, O.P. Pp. 46. *Thoughts for a Busy Woman.* By Mrs. Armel O'Connor. Pp. 47. *God's Team.* By B. M. Frederick. Pp. 32. *The Eucharistic Hymns of Saint Thomas Aquinas.* By C. G. Mortimer, B. A. Pp. 28. *The Catholic Church in Spain* (From 1800 to To-day). By A. A. Parker. Pp. 40. *C. W. L. Our Lady's Catechists Lesson Leaflets.* Junior Series, Parts 4 and 5. The Catholic Truth Society, 38 Eccleston Square, London, England. 1938. Price, twopence each.

HOME. Text and Illustrations prepared by Marcella Conrad. The Paulist Press, New York City. 1938. Pp. 32. Price, 10c.

PAMPHLETS FROM THE CATHOLIC TRUTH SOCIETY, London, England.

An Illustrated Mass and Communion Book. Pp. 32. *The Bridge and the Keys.* By Teresa Lloyd. Pp. 24. *The Carfin Grotto.* By Canon T. N. Taylor. Pp. 40. *Saint Peter Fourier and Ven. Alix Le Clerc.* By the Right Reverend Monsignor Francis Gonne, M.A. Pp. 32. *Twin Heroes of the Vatican Council.* Joseph and Augustine Lemann. By the Reverend A. F. Day, S.J. Pp. 26. *The Crop Movement.* By the Right Reverend M. J. Browne, Bishop of Galway. Pp. 19. *An Introduction to Utopia.* By F. J. Moorhead. Pp. 30. The Catholic Truth Society, 38 Eccleston Square, London, England. 1938. Price, twopence each.